

Volume LXXXIV

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Number 9

# THE CONGREGATIONALIST

Boston Thursday 2 March 1899



DRAWN BY Scott Moulton  
FOR THE CONGREGATIONALIST

REV. WILLIAM E. BARTON, D. D.

THE world has need of knowledge, but a larger need of insight. It needs information less than inspiration and impulse. I sometimes think that people are destroyed by excess of knowledge, and long to have them forget a little that truth may strike them with some degree of freshness. I believe that there is no greater fallacy than the common opinion that the mere learning of facts is a panacea for the world's ills. What the world needs is what Christ came to teach—the nearness of God to common life, the sacredness of what we call the secular, the reality of the spiritual world, present and future, and a conception of the glory of working together with God which shall make life dignified, earnest and fruitful.—From Dr. Barton's last sermon to his Shawmut Church congregation, in Boston, Sunday evening, Feb. 26.

### The Business Outlook

As the spring approaches the general movement of merchandise increases. February is always an off month, but this month of 1890 was somewhat better from a business standpoint than usual. Particularly active are the iron and steel and cotton industries where the demand has been urgent and prices buoyant, especially for iron and steel products. The foreign demand for manufactures of iron and steel continues active and this country seems to be pretty firmly established as an iron exporting country.

The improvement in cotton goods during the past three months has been marked and it is stated that the foreign call for these goods has had no small share in bringing improvement into the situation. Print cloths, ginghams and gray cottons are especially firm. Cereal products are steady and higher prices are talked for wheat. Exports of wheat have again taken a spurt, showing last week a good increase over the previous week. Leather is active and firm in price and consolidations among some of the tanners outside of the Trust are rumored.

The stock market was irregular last week, both in New York and in the Boston copper stocks. Standard Oil magnates are reported in Boston and the announcement of the great copper trust, the American Copper Company, may now come at any time. Some great movements in copper shares may be witnessed in the near future, some soaring up and those which have no chance of acquiring a Standard Oil label coming down.

### Christian Work and Workers

Rev. C. P. H. Nason, formerly pastor of the Central Church, Chelsea, Mass., now of Germantown, Pa., is to exchange pulpits with Dr. Thurber of the American Chapel, Paris, during the coming May, June and July.

Mr. Moody's labors in Colorado are to leave permanent results in the form of a school for boys like that in Northfield, Mass. The site for a building in Denver has been bought and the institution incorporated with the names of a number of well-known New England men, of whom Mr. Moody is at the head. His continued and deepening interest in men behind prison bars is evidenced by the fact that since he left Northfield last October he has taken occasion to preach in every jail and penitentiary he could in his visits to different towns and cities in the West. He is more convinced than ever from observation and inquiry of the importance of this branch of work.

### Biographical

REV. CHARLES A. TOWLE

A telegram received by the Congregational Sunday School and Publishing Society last Thursday morning brought tidings of the death, Feb. 22, of Rev. C. A. Towle, superintendent for this society in Iowa for nearly thirteen years. He was considerably out of health about two years ago and by an exchange he took the work in Montana for a few months. The arrangement seemed to be favorable to him. He was exceedingly judicious in his work. His views of it were broad and he studied its permanent effect. The State has offered opportunities both for new work and for caring for the old, all of which he followed up with faithfulness and discretion. He will be greatly missed in the State and among the broader circle of those with whom he was associated in the Sunday school work. He graduated from Dartmouth in 1864 and from Chicago in 1869. He held pastorates successively in Sandwich, Ill., Chicago and Monticello, Io.

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### Insurance

53d

### Annual Statement of the Connecticut Mutual Life Insurance Company, Of Hartford, Conn.

NET ASSETS, January 1, 1890, \$61,408,550.38

RECEIVED IN 1890.  
For Premiums.....\$4,768,230.48  
For Interest and Rentis...3,070,247.66  
87,838,478.14  
\$69,247,628.52

DISBURSED IN 1890.  
For claims by death,  
matured endowment &  
and annuities...#4,283,305.44  
Surplus returned  
to policy-holders, 1,272,693.78  
Lapsed and Sur-  
rendered Policies...656,040.55  
TOTAL TO POLICY-HOLDERS, 86,212,060.77  
Commissions to Agents. Sal-  
aries, Medical Examiners'  
fees, Printing, Advertising,  
Legal, Real Estate, all other  
Expenses, and Profit & Loss, 843,876.97  
TAXES ..... 363,984.25  
7,439,060.99  
BALANCE NET ASSETS, Dec. 31, 1890, \$61,807,067.53

SCHEDULE OF ASSETS.  
Loans upon Real Estate, first lien.....\$28,900,189.30  
Loans upon Stocks and Bonds ..... 2,300.00  
Premium Notes on Policies in force..... 904,622.10  
Cost of Real Estate owned by the Comp'y, 10,977,842.71  
Cost of Bonds ..... 18,865,603.82  
Cost of Bank and Railroad Stocks ..... 473,504.16  
Cash in Banks ..... 1,688,745.26  
Bills receivable ..... 5,367.79  
861,817,975.12  
Less Agents' Credit Balances ..... 10,907.59  
861,807,067.53

ADD  
Interest due and accrued....\$968,702.63  
Rents due and accrued..... 12,572.27  
Market value of stocks and  
bonds over cost..... 1,065,955.84  
Net uncollected and deferred  
premiums ..... 333,456.90  
\$2,380,687.53

GROSS ASSETS, December 31, 1890, \$64,187,755.06

LIABILITIES:  
Amount required to re-insure  
all outstanding Policies, net  
Company's standard.....\$55,379,912.00  
All other Liabilities..... 1,285,933.20  
\$76,665,845.20

SURPLUS..... 87,521,909.86

Ratio of expenses of management to re-  
ceipts in 1890..... 10.77 per cent.  
Policies in force Dec. 31, 1890, 36,862  
Insuring ..... \$158,078,850.00

JACOB L. GREENE, President.  
JOHN M. TAYLOR, Vice-Prest.  
HERBERT H. WHITE, Secretary.  
DANIEL H. WELLS, Actuary.

GEORGE E. WILLIAMS, General Agent,  
53 Devonshire Street,  
BOSTON, MASS.

### Financial

### HOME INSURANCE COMPANY OF NEW YORK.

OFFICE: NO. 119 BROADWAY.

Ninety-First Semi-Annual Statement, Jan., 1890.

#### SUMMARY OF ASSETS.

Cash in Banks	\$594,130.72
Real Estate	1,758,249.74
United States Bonds	1,000,000.00
State Bonds	26,500.00
City Bonds	790,511.83
Rail Road Bonds	1,326,630.00
Water Bonds	90,800.00
Gas Stocks and Bonds	172,557.00
Bank Stocks	4,096,194.00
Trust Co. Stocks	338,450.00
Bonds and Mortgages, being 1st lien on Real Estate	91,500.00
Loans on Stocks, payable on demand	248,498.33
Premiums uncollected and in hands of Agents	121,028.00
Interest due and accrued on 1st January, 1890	533,983.00
	80,034.18

#### LIABILITIES.

Cash Capital	\$10,000,000.00
Reserve Premium Fund	4,048,577.40
Reserve for Unpaid Losses and Claims	684,785.43
Net Surplus	4,297,622.56

\$15,161,164.79

Surplus as regards policy holders - \$7,427,902.56

D. A. HEALD, President.

J. H. WASHBURN, E. G. SNOW, Vice-Presidents.  
T. B. GREENE, A. M. BURTIN, Secretaries.

H. J. FERRIS, W. H. CHENEY, E. H. A. CORREA, F. C. BUSWELL, Ass't Secretaries.

NEW YORK, January 10, 1890.

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## The Congregationalist SERVICES

FOR

## LENT.

Many churches of our denomination find it advantageous to arrange for a special series of services during the six Sunday evenings in Lent, beginning Feb. 19 and leading up to Easter Sunday, April 2. The following Orders of Service, with music, will be found well adapted to such a plan. No. 9 should be used at the mid-week service in Passion Week or, better, at a special Good Friday service. Other services of the Series upon different themes are perhaps equally adapted to some of the Sundays. We shall be pleased to send the entire set of thirty-nine services as samples to clergymen and Sunday school superintendents on receipt of 15 cents. We have sold nearly a million and a half copies and the demand is still large.

No. 5. Forgiveness of Sins.  
No. 6. Trust in God.  
No. 7. Days of Our Youth.  
No. 8. House of Our God.  
No. 27. The Master and His Disciples.  
No. 36. A Service of Praise for Palm Sunday.  
No. 9. A Service for Passiontide.  
No. 10. A Service for Easter.  
No. 26. I am the Living One (suitable for Easter).

THE CONGREGATIONALIST,  
14 Beacon Street, Boston.

## Religious Notices

*Religious and ecclesiastical notices, addresses of ministers, &c., published under this heading at ten cents a line.*

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CENTRAL CONGREGATIONAL CHURCH, West Ellis St., Atlanta, Ga. If pastors will write, visitors to the city will receive a hearty welcome. Frank E. Jenkins, pastor.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Dox, 2 Linden St., Worcester, Mass., to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

THE AMERICAN TRACT SOCIETY furnishes Christian workers with gospel literature in many forms and in many languages. Contributions are greatly needed for its vast corps of work among immigrants, in the army and navy, and in the neglected regions of the South and West. Headquarters at 10 East 23d St., New York. Louis T. Tag, treasurer. Gifts from northern and eastern New England should be sent to the Boston depository, No. 14 Beacon St., Boston. Rev. George H. Cate, district secretary; R. C. Cummings, agent.

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Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.  
REV. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

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## THE CONGREGATIONALIST

AND BOSTON RECORDER

*The Recorder founded 1816: The Congregationalist, 1849*

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# THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 2 March 1899

Number 9

## To Our Contributors

We do not return manuscripts unless, when received, stamps are found with them. We do not undertake to notify those who offer to send stamps for return of their manuscripts, if rejected.

Our declination of a manuscript does not imply that it is not valuable. We receive many more than we can use, especially on theological, historical and denominational themes.

Manuscripts accepted are often of necessity held for some time before they can be used. Some good articles have been waiting in our safe for years.

We pay for accepted unsolicited manuscripts when they are published.

We do not pay for sermons, papers which have been read in public or which have already been printed, nor for letters used in Readers' Forum.

It is not honorable to send the same articles to two or more publications unaccompanied by information to that effect.

The effort to save paper by writing in close lines, in small letters and on both sides of the sheet is worse than wasted. Such communications usually slip unread into the wastebasket.

We do not acknowledge the receipt of manuscripts unless requested, with directed and stamped envelope inclosed.

Articles which range in length from 500 to 1,200 words, and which treat some vital subject in a direct and graphic way, are most likely to prove acceptable.

Articles or news designed for immediate insertion should reach us not later than Monday morning.

Those who send manuscripts to *The Congregationalist* are expected to comply with these conditions.

## The International Council

BOSTON, SEPT. 20, 1899

A short series of articles soon to appear:

THE LONDON COUNCIL OF 1891.

THE COMING COUNCIL—How the Idea Originated and Preparations Thus Far Made.

AMERICAN AND ENGLISH CONGREGATIONALISTS—Resemblances and Contrasts.

THE PERSONNEL OF THE ENGLISH DELEGATION.

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Youth's Response to Foreign Missions  
That half a thousand or more young persons in Boston and vicinity should have been willing to devote their holiday last week, in the face of many competing attractions, to a conference regarding foreign missionary work shows that the enterprise which has always appealed to the heroic youth of this country is still upon the hearts of the present generation. Besides increasing their own enthusiasm and gaining a more definite idea of the exact nature of the work to which they are committing themselves these young men and young women furnished to the world ocular evidence of the vitality of the Volunteer Movement. Doubtless there have been some who have dropped from the ranks, but the fact that a score or more came forward at the evening session and stated the fields which

they have selected corroborates our impression that the present lack is not in volunteers for the work but in funds available for their equipment. On the same day at the Springfield Bible Normal College thirty-one delegates from Volunteer Bands at Mt. Holyoke, Smith, Amherst and the Moody schools came together with similar ends in view. Thus the material is being made ready by means of which the conquest of the world for Christ is to move mightily forward during the coming years.

## The Deeper Life

The deepening of the religious life is the dominant note of these Lenten weeks. No convention is held without emphasis upon this thought. Pastors, yearning for a nobler type of Christian living on the part of their church members and for inquirers as to the way of life, are striving through special classes and services to exalt the claims and rewards of religion above every other pressing interest of human life. Some suggestion of specific methods in use is given in our church news department. Would that these swiftly passing days might witness in many a church and congregation such an inflow of the divine Spirit as would accomplish a work equivalent to that of the old-fashioned revival, whether called by that name or not.

## Missions Versus Churches

A college student, who has been visiting several mission room meetings in Boston, writes to us expressing his surprise at hearing frequent disparagement of the churches. He says that in nearly every instance either the leaders or participants in the services have attacked the church, declaring that it does not "save" men. He illustrates the general character of the criticism by quoting a statement of a person in charge of a large industrial home to the effect that he had been an active member of a church, but had to go to a mission room to get converted. He finds that similar sentiments are prominent in Salvation Army meetings also, and he asks if the church is really emphasizing salvation from sin as it should. We think not. We believe that active Christians generally keenly deplore the fact that additions to the churches are not more numerous. It seems to us also that the "salvation" in which workers in mission rooms delight is more esteemed by them than by the majority of Christians whose labors are mainly in the churches. These latter, perhaps, do not sufficiently appreciate the change in the lives of men who have reveled in degrading appetites when they come to rejoice in Jesus, as representing to them moral cleanliness, righteousness and purity. But, so far as we have observed, when mission room workers who have been connected with churches criticize them in public meetings these work-

ers are moved in part by conceit, in part by a desire to make their addresses spicy and in part by their aim to show that they are doing work of great importance. For these workers constantly solicit contributions from the churches and mainly depend on them for support. They could not expect to secure funds if they did not insist that they are doing what the churches fail to do except through them. Mission rooms and the Salvation Army would soon come to an end if the churches should cease to furnish them with money and with men and women whom they have taught to consecrate themselves to the service of Christ.

## A Filipino Preacher of the Gospel

Spain has unwittingly done an important service in preparing the way for the introduction of pure Christianity into the Philippines. Some time previous to the insurrection in the islands, a Filipino, Don Pascual Publote, who had large influence with his countrymen, was suspected of inciting rebellion, carried a prisoner to Spain and banished to a fort in Africa, where he suffered much from ill treatment. He succeeded in establishing his innocence. Being permitted to go to Madrid, he found his way into a Protestant service, became interested, was converted and has lately been received into membership in the Church of the Saviour in that city. He now intends to return to his own country as an evangelist. He has already translated the first three gospels and the Book of Acts into the Tagal language, under the direction of an agent of the British and Foreign Bible Society. The account of his conversion is given in the London *Christian World*. When we recall such instances as that of Joseph Neesima, who found his way to this country and thus became a pioneer missionary to his own people, it does not require unusual faith to feel confident that God is already raising up men to give the gospel to their own brethren in the regions to which he appears to have called this nation to go with the blessings of civilization and freedom.

## The Evolution of Our Church News

One of the most important departments of *The Congregationalist* is its news of the churches. It occupies each week from thirteen to fifteen columns, nearly one-fifth of the reading matter of the paper. To its compilation and arrangement two editors devote a large part of their time, with the aid of a large number of correspondents in all parts of the country. But the simple record of events and changes in local churches does not satisfy us, and probably does not interest a considerable portion of our readers. Yet we are sure that the significance of this record, as showing the life and progress of the churches, is of deep and

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general interest. We have, therefore, sought of late to limit the items of local church news to matters of common concernment and of some degree of permanent importance, and to supplement these by frequent sketches of the life, character, important features grouped under one head, and *personnel* of the churches of a State or section, written by those who are intimately acquainted with the regions under consideration. Such articles are not easily secured, but are of large value. And to condense and classify kindred items involves considerable time and effort. We have thus surveyed the Congregational churches of various sections of New England and some of the Interior States. This week we print an article on the churches in Michigan by Dr. Dan F. Bradley of Grand Rapids. Such articles are worthy of careful study by those who would know the work and spirit of our churches and their relation to other denominations. We regard this as an important step in the evolution of an essential element in religious journalism—the record of the life and work of the churches.

#### Truth—a Deposit or a Seed

To one within the Roman Catholic fold the letter of Pope Leo XIII. to Cardinal Gibbons is known to be the fruit of a bitter controversy between the liberal and ultramontane factions relative to the degree of flexibility and adaptation to environment which the church should and may tolerate in the United States in particular and in modern democracies in general. The letter plainly indicates that the ultramontane faction here and in Europe has won a nominal victory. But it also shows that the pope has taken the course with much reluctance and with some realization that neither his own personal leanings toward liberty and democracy nor the aspirations of the more intelligent and American Catholics can be utterly suppressed. Called forth by the writings of Fathers Hecker and Elliott of the Paulists, an American order of priests, numbering chiefly those who have formerly been Protestants, the letter really is a decision respecting a controversy in which the Jesuits on the one side and men like Cardinal Gibbons, Archbishop Ireland and Mgr. Keane on the other are the disputants; and while the point at issue in this case is chiefly one of methods as to how Protestants and unbelievers are to be best won to Rome, the larger issue is whether the "black pope" or the "white pope" shall rule at Rome, whether the reactionary or the progressive forces within the church as a whole, and especially in the United States, are to rule. Judging by comparatively recent developments at the Catholic University in Washington and the tenor of this letter, the reactionaries have won a partial victory.

Apart from his natural and reasonable regret that this should be so, the Protestant at first may think he has little interest in the affair save as it reveals what Catholics so strenuously deny, that all is not harmonious within the Roman Catholic fold, that uniformity in doctrine does not breed unity in spirit, brotherly love, charity, in short.

But the letter, if studied, will repay the Protestant student because, however am-

biguous it may be as a whole, it so clearly sets forth a view respecting Christian truth diametrically opposed to that which he finds in the New Testament. Nowhere is this more clearly revealed than in the pope's approving quotation from the *Constitutio de Fide Catholica*, in which Christian doctrine is described as a "divine deposit," to be faithfully kept and "infallibly declared."

The word "deposit" is most apt—for it expresses perfectly that non-organic, mechanical conception of religion and inspiration which the Roman Church of all churches holds with greatest tenacity, never more tenaciously than now, judging by the latest papal deliverance. But tested by the words of Christ himself how unvital, unscientific and uninspirational this conception is seen to be. His truth, he said, was like a grain of mustard seed, or it was like leaven. Provision for constant watering of the germinal seed through the ministrations of the Holy Spirit was assured. The spiritual life was always set forth in terms of life, and with implications that it was ever to be a process of growth and illumination, and that too an illumination not confined to any sacerdotal caste, as asserted anew in Leo XIII.'s latest deliverance, in which he asserts that "the monitions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external, teaching authority."

#### The Recovery of the Doshisha

One of the most cherished institutions ever planted on a foreign mission field was the university at Kyoto, in Japan, by Neesima and the American Board. The abandonment by the trustees and President Yokoi of its original purpose and the repudiation by them of that part of its constitution which made it a Christian institution brought a keen disappointment to friends of missions, not only in Japan, but in this country and in Europe. After all other efforts had failed to secure justice from the president and trustees the Board placed its case in the hands of General McIvor of Iowa. He had been for four years consul-general for the United States in Japan, is an able lawyer, a Christian gentleman, qualified by knowledge of Japanese customs to carry on negotiations, and, if necessary, present the case to the Japanese courts. The general support of the United States minister, Colonel Buck, and of Count Okuma, the ex-premier, was secured. The trustees declined to respond to the demand that either the Doshisha should be administered according to the terms of the trust, or else that the property should be restored to the Board. A native lawyer was then engaged, and the trustees were advised that proceedings would be instituted against them individually for breach of trust. As a result the president resigned and all the trustees except three, who agreed in writing to resign as soon as they should elect a new board. Ten men to constitute a new board were nominated by Japanese and foreign donors to the institution and elected by the three trustees who had remained. The following cable of Feb. 21 to the *Chicago Record* shows that the matter has now come to a successful issue:

The new board of trustees of the Doshisha has restored the former constitution of the

university, thereby securing a continuation of the policy that prevailed before the late board of trustees decided to ignore the Christian religion in the training of the students. There is great rejoicing among the Christian people of Japan.

The members of the new board are entirely satisfactory to the American Board, and its missionaries are again authorized to teach in the Doshisha. This institution will no doubt again become an object of deep interest to its friends and former supporters in this country.

Christians in America will rejoice with their brethren in Japan at this triumph of righteousness, and their confidence will be strengthened that the administration of justice in that country and the public sentiment of its people will show it to be worthy of the place it is winning for itself beside the Christian nations of the Western world.

#### Changing the Prison System

The recommendation of Governor Wolcott that Massachusetts should take control of all punishments of crime and pay all the cost calls for careful consideration. Under our present system about one-tenth of those committed to Massachusetts prisons are sent to State institutions. The other nine-tenths are turned over to the counties to be punished by them. It is impossible to do reformatory work in the county prisons. The prisoners differ so widely in age, character and length of sentences that little can be done except to provide for their physical well-being.

This inability to use the term of imprisonment in such a way as to improve the character of the prisoner is, of itself, a sufficient reason for changing the system. But there is a more serious evil. The young man who has committed his first offense is thrown into the company of men wholly depraved, who purpose to live in crime and by crime all their lives. This companionship is compulsory. If a father, having a son who had committed one wrong act, should shut him off from all decent companions and influences and force him to associate with the worst men in his city, he would be severely condemned. But the State does exactly this. Having convicted a young man of a crime, it passes him over to the county, knowing that the only place provided by it is one in which he must be thrown into the closest association with many of the vilest and most degraded men. It is difficult to see what justifies the State in doing what a father would be condemned for doing.

It is not surprising that the criminal population increases under such a system. Men are made criminals by outside influences and circumstances. Whether they will continue to be criminals depends upon the treatment which they receive in prison. If those who have committed their first wrong acts could be put by themselves under a reformatory régime, few of them would continue in criminal courses, but put under the contaminating influences of unclassified county prisons, in which they receive no inspiration to become better, a large proportion of them become permanent members of the criminal class.

The figures are startling. More than one-half of those who were committed to our county prisons last year had been in the same institutions before, more than

one-third of them from one to five times before, and fifteen per cent. of them from six to fifty times before! Surely Massachusetts ought to change its system if this is the best it can do under the existing one.

The plan proposed by Governor Wolcott is that the State take control of all places of punishment, relieving the counties of all responsibility and expense. Having taken all prisons, it would classify them, using each for a different class of men. Young first offenders would then be kept apart from habitual criminals. Those who committed petty offenses, giving little or no indication of criminal character, would no longer be subjected to the treatment given to hardened lawbreakers. Definite reformatory means could be used for the restoration of the corrigible, and the incorrigible, kept by themselves, could be held for long terms under a rigid discipline, instead of being allowed to come and go scores of times to prisons which have little restraint and little terror for them.

The existing system has been tried for generations, with no good results but with many evil ones. It was tolerated when the criminal population was small, but there are now more than 4,000 county prisoners, a number sufficiently large to make it easy to have a system of classified prisons, with institutions adapted in special ways to the application of the various methods of treatment needed for different classes of offenders. The governor's plan has the indorsement of all the experts in prison science, and should be adopted.

### Congregationalists as Educators

Congregationalists have impressed their character on American life most of all by the institutions of learning which they have founded and fostered. They planted Harvard and Yale, and they have earnestly sought that the high standards of these colleges, now grown into great universities, should be preserved in the institutions which they have begun in the Interior and Western States. The Congregational Education Society has had a noble share in the fulfillment of these ambitions of Congregationalists. Many of the best colleges in the country owe their existence to this society. Its work has changed in some respects in recent years, but was never of greater importance than now. It was organized early in the century to uplift the Christian character of the nation by furnishing for its service educated ministers. Today this is only a part of its enlarged work of furnishing for the nation educated Christian men and women to do the work for Christ which they must share with ministers to a much greater extent than in former generations.

Probably more than seventy per cent. of the college students in this country today are in denominational institutions. Many of these are small colleges. But they bring the advantages of education close to the doors of the people. They leaven the masses as great central universities cannot. They root Christian principles deeply in the popular mind. More than five-sixths of the money devoted to higher education comes from private gifts, and this beneficent stream

would soon dwindle if the religious motive to give opportunities of learning to young people should fail. For these reasons we welcome the appointment of Rev. C. O. Day as the new secretary of the Education Society. He has the qualifications to fit him for this position. He will study the relations of the older institutions to the society as well as of the newer. He will inspire the churches to foster their academies, colleges and universities. He will lead them to plant new ones where they are needed. He will suppress ambitions to promote merely local prosperity by setting up colleges where only high schools are required. The society will have a definite policy which its constituents will gladly support, and it will go forward to increased usefulness as representing the educational aim and work of Congregationalists.

### More Hope for France

The French republic staggered heavily week before last, but escaped falling. The suddenness of President Faure's death afforded the government's enemies no sufficient warning, and the delay of only one day which the constitution permitted before the election of his successor robbed them of their chance. They were taken by surprise, and now that opportunity is gone and they are unlikely to have another equally good.

The successful passing of the crisis has strengthened the republic. The mere fact that it has not collapsed, when so many believed that a much less serious mischance would overthrow it, doubtless has not only demonstrated its actual stability, but also has caused it to appear more stable than it really is, thus discouraging its opponents. If the new president, M. Loubet, be, as he is reputed to be, judicious, large-minded and patriotic in the best sense, and if the adherents of the existing government support him loyally, the French republic may prove to have entered upon a new lease of life.

Its perils are by no means ended. Its enemies will continue alert. Already some of their plots have been discovered. It is possible that their schemes do not involve one concerted, combined and, if possible, overwhelming assault upon the government, but a series of petty, scattered, miscellaneous demonstrations, intended to persuade the French public and the world at large that the nation is seething with suppressed imperialism. They may aim to worry the life out of the republic instead of trying to cut it down by a single blow. But, at present, the advantage is with the republic and its representatives. The revolutionists have lost ground conspicuously during the past three weeks.

A disposition to handle the notorious Dreyfus case in a more wise and humane fashion also has become apparent, and the true friends of France everywhere well may feel somewhat more hopeful for her prosperity. Nowhere else does the unexpected happen so easily or so often. This time its happening has been more than commonly encouraging.

Rev. F. B. Meyer says that one of the most amazing revelations of his trip to India has been the discovery of how much American missionaries are doing for India. He counts it as signal proof of the joint mission of Great

Britain and the United States toward the less fortunate non-Christian peoples of the world.

### Creed Revealed by Character

In the ebb and flow of Christian history it sometimes has come to pass that emphasis has been put upon belief more than upon life. The temptation to exalt creed above character is as subtle as it is strong. It is easier to convince one's self of a truth than to illustrate that truth in conduct, and when the defense and enforcement of righteousness among men have had to include largely the correction of beliefs and the inculcation of more correct creeds, it has been natural for belief in a creed to attain and retain undue prominence. Many who still are in middle life can look back to the time when belief in a creed was considered the great thing by multitudes of Christians, who did not consciously undervalue the obligation to live righteously, but who had been taught to believe that a correct faith was the most vital matter.

The pendulum may be swinging now to the other extreme, yet there is reason for its movement. There is too much room for difference between what we believe and what we think we believe. There is too much possibility of correct belief which fails to control sufficiently the conduct which it is assumed to inspire. It needs to be remembered that our fellowmen seldom are deceived in regard to us, judging us by life rather than by profession; that God never is deceived; and that we must stand or fall at last, not by what we have professed to believe but by what our actions have proved that we really did believe.

The need of consistency between creed and conduct grows increasingly apparent. If the recognition of this fact leads to a tendency to minimize creeds, that is not necessarily an evil. He who studies carefully the teachings of Christ will find that our Lord laid down as vital only a very few and simple truths, important although they are. We say this, not to depreciate creeds but to point out the possibility of overestimating their relative importance. It is the life which tells here. It is the life which will tell hereafter.

### Current History

#### The Week in Congress

The most dramatic episode of the week has been Congressman Johnson's attack upon the President and the policy of the Administration relative to American sovereignty in the Philippines. Those who agree with this irate Indianian's general position of opposition to forcible interference with the aspirations of Aguinaldo and his lieutenants deprecate the virulence of this critic. It is a style of criticism which has a boomerang effect. The House has so amended the naval appropriation bill as to provide for the elevation of Rear-Admiral Dewey to the rank of admiral, and it has fixed the maximum price to be paid for armor-plate by the Government at \$445 per ton, which is \$100 less than recommended by the naval committee.

The Senate has passed the River and Harbor Appropriation Bill with an amendment calling for the construction of the Nicaragua Canal. The Administration

and its critics, within and without the Republican party, have agreed upon a compromise army re-organization measure which bids fair to pass, and thus make unnecessary an extra session. It calls for the maintenance of the regular army at a strength not exceeding 85,000 men, and the temporary enlistment of a separate force of 35,000 men, whose period of enlistment shall terminate July 1, 1901. Thus will the Administration be given the requisite force to proceed without any delay or diminution of strength in the policy outlined for Cuba, Porto Rico and the Philippines, and at the same time those who deprecate an increase in the standing army of the country, whether for use abroad or in subduing internal strife, are placated.

#### With Fire and Bullet

Manila has been the arena for desperate fighting during the past week, in which the American troops have had to fight not only for their own lives and those of the peaceful inhabitants of the city, native and foreign, but also to fight the fire fiend, which the followers of Aguinaldo have called in to assist them. Damage amounting to many thousands of dollars has been done by incendiaries in the part of the city known as Tondo, and the city is kept quiet at night now by the enforcement of the sternest laws of repression. No recent engagement of large forces in the environs has occurred, and the situation in Luzon as a whole is peaceful. The arrival of the Scandia with more troops has bettered the outlook, and when other transports now nearing the islands arrive General Otis will feel more comfortable. Admiral Dewey's request to the Navy Department that the battleship Oregon be sent to him for "political reasons" has caused much conjecture and not a little anxiety at Washington, as it is feared that Germany may be planning to take advantage of any seeming weakness of ours and meddle with the affair. This is strenuously denied at Berlin and in Washington official circles. But the dread remains, since Germany's record up to date has been quite hostile, if it be tested by the acts of her naval representatives in Pacific waters. The Oregon is now en route from Honolulu to Manila.

The capture of the island of Cebu, without firing a shot, and the deputation of headmen of the island of Negros waiting on our officials and asking that we assume authority on their island are encouraging events, which relieve the somewhat darker picture at Luzon. Cebu is an important port of the Visayan group of islands. It is the site of the first Spanish settlement in the Philippines, and from 1565 to 1571 was the capital of the colony. It is exceptionally healthful, has but few wild tribes, its people are orderly and noted for their amiability and hospitality. Negros is described as the richest island of its size in the entire archipelago.

#### The British in Africa and Asia

Debate in the House of Commons last week over the Soudan expedition and Lord Kitchener's real or alleged barbarity in dealing with the Soudanese revealed clearly that men of both parties acquiesce in the policy of the ministry respecting retention of the Nile valley and the part of the Soudan which Lord Salisbury claims

as British. It also revealed as clearly a sharp line of demarcation within the Liberal ranks respecting the wisdom of much of Great Britain's present expenditure of money and blood for attainment of imperial ends. The spectacle of the division of opinion between such men as John Morley, Mr. Courtney and the Liberal leader, Sir H. Campbell-Bannerman, on the one side, and Sir Edward Grey and Mr. Asquith, on the other, while diverting to the ministerial enemy, must be alarming to the Liberal rank and file, indicating, as it does, a radical difference of opinion within the party's ranks respecting true imperial policy. It is a difference in essence much like that which in this country arrays men like Senators Hoar, Hale and Mason, and Representative Johnson of Indiana against the Administration. There as here, however, the majority feel quite positive that the motive underlying expansion at bottom is altruistic, and that whereas many incidents of the campaigns are regrettable and perhaps indefensible, nevertheless the just ends aimed at when perfected will win the approval of most if not quite all of those most intimately concerned—the Soudanese and Filipinos, as well as the French holders of Egyptian bonds and the Germans and English whose all is invested in the Philippines.

The report that the Khalifa with 12,000 troops is moving north toward Omdurman and is courting another battle with the British does not alarm the latter, although it reveals that the fight for supremacy is not over as many had hoped it was. The peremptory demand of a British admiral, re-enforced with shotted guns of a fleet, has brought the Sultan of Oman to his senses and led him to revoke his concession of a coaling station to France. Thus does Great Britain remind her suzerain chiefs in Asia and Africa that they must not attempt to make bargains of their own with her rivals, and that she will not tolerate any grants which might give succor to the Dual Alliance should a conflict for the control of the marine highway to India via the Suez Canal, the Red Sea and the Arabian Sea ever take place.

#### Russian Absorption of Finland

Whittier, in 1852, described Russia as

Fell Spider of the North!  
Stretching thy great feelers forth,  
Within whose web the freedom dies  
Of nations eaten up as flies.

A more perfect simile could not be framed to describe the political and diplomatic processes of the Power whose ruler is calling upon the nations of the world to put an end to war. Yet how obtuse must he and his advisers be if they think that the world will pay much heed to his counsel so long as the spider continues to ensnare its victims, or, to change the figure, so long as the glacier continues to move so remorselessly upon free peoples who stand in the way of Russia's autocratic ambition. Charity begins at home. Fair play and dealing justly with smaller Powers by Russia will most quickly win the confidence of the nations in her sincerity when suggesting a process of disarmament by the great Powers. A Power that will oppress will lie. These reflections are suggested by the news from Finland, which has aroused intense indignation, especially throughout Scandinavia. Alex-

ander I. of Russia guaranteed autonomy in perpetuity to Finland, the most prosperous and enlightened province of the empire. This Nicolas II. has virtually repealed, and the Finns hereafter must permit Russian troops to be garrisoned within their realm, and must suffer conscription and service in the Russian army. Sooner or later a Lutheran population of more than two million and a half souls will feel the strong arm of the Orthodox Greek Church. The Finnish press must submit to Russian ideas of censorship, and her fine university, which in 1896 had more than 2,000 students, and her secondary schools must be subjected to pressure from St. Petersburg. Her legislature will become a mere echo of Russian bureaucracy. In short, it means deterioration, a backward turning of the hands on the dial. The spider has eaten another fly.

#### NOTES

The *Chicago Record* announces the far from welcome news that a leading Western brewer of beer has contracted with the North American Trading and Transportation Co. to deliver his product in Alaska, to an amount involving in its manufacture and transportation the sum of \$3,000,000.

An order for eighty-one locomotives came from China to the Baldwin locomotive works, Philadelphia, recently, the largest order ever received by them, and indicating not only the awakening of China but also the strides that our manufacturers of machinery in competition with the world are taking.

Admiral Dewey says that he would not accept a nomination for the presidency of the United States. He holds that he is not fitted for it, either by education or training. He wishes to retire in peace and enjoy a calm old age. Sensible man! What a relief this declaration must be to two men whose names begin with William.

By a vote of 200 to 129 the British House of Commons last week defeated a motion calling for the removal of the Anglican bishops from the House of Lords. Lord Salisbury's son, waxing facetious, suggested that a more satisfactory way to alleviate the irritation would be to make life peers of the great Nonconformist preachers.

The annual report of the State Board of Arbitration of Massachusetts, just issued, makes it clear that its members realize that neither employers of labor nor laborers have much respect for its moral authority, and of late have shown an almost uniform disposition to resort to fighting rather than to conciliation. This is disappointing.

It rests with the census committee of the Senate to determine whether the enumeration of 1900 shall be conducted decently, honestly and apart from the spoils system, or whether it shall be a plum for the bosses and politicians and a theme for the jest of scientific statisticians. Senator Hale of Maine is New England's representative on this committee.

Professor Salmeron, one of the purest and ablest of the Spanish statesmen, in addressing the Spanish Cortes last week, said something which explains Spain's present plight accurately, "Your colonial policy," he said to Premier Sagasta, "was disastrous because you joined sword and scabbard in order to restore a feudal theocracy with all its privileges."

The funeral of President Faure of France was worthy of one of his eminence, and was free in the main from disturbance. The attempt of M. Deroulede, M. Habert and M. Millevoye to incite the army chiefs to treason was firmly suppressed, and the decision of the Ministry to prosecute them, as well as other incidents betraying the firmness of will and courage of President Loubet, have brightened the outlook in Paris, as we indicate elsewhere.

## In Brief

Why not practice a little for heaven in trying to do God's will on earth?

Make Christ the center of your church life and all activities will fall into their right relations.

Bishop Thoburn has left his special mission field, India, for Manila, there to spy out the land for the Methodist Episcopal Missionary Society.

The Interior of Chicago deprecates the talk current in certain Presbyterian circles advising prosecution and persecution of Professor McGiffert of Union Seminary, New York city.

One of our contemporaries, eager to fight orthodoxy, complains that its foe is elusive and cannot be located. Then why not stop trying to fight and try preaching the truth for yourself?

Excellent mottoes those which faced the young people assembled for the students' foreign missionary rally in Boston last week: "Let us advance upon our knees" and "Never say no to God."

Fifteen clergymen in New Brunswick, N. J., have informed the people of that city that they disown Sunday funerals, not only because of the unnecessary and uncalled-for strain upon them as clergymen, but because of the amount of Sunday labor required of laboring men who need rest.

Senator Tillman of South Carolina and Rev. Dr. A. H. Bradford had a lively debate before the Outlook Club of Montclair, N. J., last week, the bone of contention being the Race Question in the South. What each man said may be imagined by taking into account their records and their home environment.

The "popular and progressive Congregational preacher" whose menu for a Washington's Birthday banquet contains such delicacies as "raddishes," "chocolate," "ma-roons" and "Catawba grapes," must use an advanced speller, but we have no doubt the viands tasted just as good, and we should like to have been there.

"I cannot carry it out of the world in my dead hands. Coffins were not made to carry money in. I have got to leave it. Now what shall I do with it?" So says Dr. Pease in explaining his large gifts for Christian education. Men who have money on their hands beyond their needs cannot afford to postpone considering this question.

We are receiving a number of replies to our current Best Question in which the Bible is set forth as the most rewarding book read during the last year. Assuredly so, brethren and sisters. This ought to be the case with every thoughtful and right-minded person, but in propounding our question we took this for granted and expected our respondents to speak of some book other than the Bible.

United States Civil Service Commissioner Proctor is an ardent expansionist. He believes in it, because he believes in national self-sacrifice, and he believes in the latter because he knows the joys of personal self-sacrifice much of that he holds dear. "While I am poor in this world's goods," he says, "I am rich in having one son who fought in Porto Rico, and is just now recovering from a lingering disease contracted there, and another son who stood with Wainwright on the bridge of the Gloucester at Santiago. They fought to release their fellow-beings from Spanish slavery, and for that I am proud."

Miss Lilian Bell's sojourn in Europe seems to have affected her as the experience does so many Americans, alas! She deplores returning to a country "which makes Anthony Comstock and the American girl the standard of taste." "It is the Puritan element in America

today which is crippling art," she says. Well! Well! What would she have? The lubricity of France, or the bitter despair and fatalism of Thomas Hardy and the vulgarity of George Moore? The clever Chicago writer would do well to hesitate longer before arraying herself on the side of those who are perfectly willing to give up the Puritan birthright for the mess of European pottage—called realism in art and literature. Policy would dictate such a course if principle does not—for the reaction toward idealism and romanticism has come.

We have before us an appeal from "Sisters of Charity" in Hamilton County, Ohio. They want money to finish their chapel. But they do not ask gifts. They wish to be employed at small wages. For twenty-five cents inclosed with the name of a dead person "the holy sacrament of the mass will be offered in our chapel each week for a term of five years." For ten cents and names of three persons likely to give ten cents each a variety of prizes are offered—100 masses, the exposure of the blessed sacrament for adoration once a month for five years and daily prayer by the community for all time for the needs of each contributor. For the money this is a great deal to offer if it has the virtue claimed for it by the Roman Catholic Church. We should not think that church would be willing to have its masses, sacraments and prayers offered for sale at so cheap a rate.

Our churches in the South deserve special sympathy as they come to realize the consequences of the recent cold and storm. Their resources are sure to be much reduced. A pastor in Florida writes that the thermometer was 65° when he retired at night, and was 15° in the snowstorm he found when he rose next morning. Peach trees were covered with a great crop of peaches as large as hazelnuts. One man had estimated that he had \$10,000 worth in sight, but all were destroyed. Orange trees just getting old enough to be in full bearing were in blossom. The pastor writes that the State went through its last great misfortune without asking help, "but it looks as though it would need help this time." A correspondent in Georgia writes that the cold was 2° below zero, 11° lower than was ever known there.

The minister from China to the United States, Wu Ting Fang, addressing the New York Southern Society on Washington's Birthday, said: "You have the Philippines ceded to you, and you are hesitating whether to keep them or not. I see in that very fact of your hesitation an indication of your noble character. Suppose a precious gift entailing obligations is tendered to a man, he would accept it without any thought or hesitation if he were wholly lacking in principle. But you hesitate because of your high moral character and your sense of responsibility. I express no opinion as to whether or not you should keep the Philippines. That is for you to decide. I am confident that when this question has been thoroughly threshed out you will come to the right decision. I will say this. China must have a neighbor, and it is my humble opinion that it is better to have a good neighbor than an indifferent one." That is both courteous and wise.

## Best Answers. IV.

For our next question for popular discussion we propose the following:

What is the most rewarding book which you have read during the last year and why?

Replies must not exceed 200 words and must reach this office on or before March 15. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to "Best Answers," care The Congregationalist.

## Current Thought

## A RADICAL REVOLUTION

Certainly the evidential power of miracles is not great in the judgment of the modern mind; the old order is reversed. Once men believed in the divinity of Christ because the claim was authenticated by prodigies; now they tolerate the prodigies because they believe the divinity.—*Saturday Review* (London).

## ORGANIC CHURCH UNION FAR DISTANT

Our vision sees the prospect of organic union of Protestant churches to be less favorable than at any time within 350 years.—Rev. Dr. J. M. Buckley, in *New York Christian Advocate*.

## THE NEW SOUTH

No one who has regularly read the news from the field during the past seven or eight years can resist the conviction that the revival service is losing its hold upon the hearts of many of our people. In many sections the reaction is complete, and people who once thought that the protracted meeting was the sum total of Methodism are now insisting that the only way of salvation is through the Sunday school and the Epworth League and the regular services of the church. We have even heard that, if Methodism is to be respectable and continue to hold its respectable element, the revival must go. It has already gone into the basement in hundreds of churches. It is time to face the situation and to seek a remedy.—*Richmond Christian Advocate*.

## THE PLEA OF A MELORIST

It does not follow now that, because we have adopted a policy hitherto considered un-American, we are now committed to the principles which govern European powers in their dealings with tropical nations. It is still possible for the American republic to set new examples and to follow the ideals which have made the history of the United States not wholly unworthy and discreditable.—*Christian Register*.

## OUR TEACHERS—THE PRESSMEN

It was my fortune lately to meet, in different cities, six reporters for the daily press, who called upon me to ask questions regarding a sermon on peace and the emperor's proposal. So far as I understood these gentlemen, not one of the six had ever heard of the song of the angels at the birth of Jesus, and, indeed, I think they had never heard that he was called the Prince of Peace. Their inquiries with regard to the song indicated that it was as new to them as a passage from the Scriptures of the Assyrians might have been.—Edward Everett Hale, in *The Christian Register*.

## THE NEW CREED

That these representatives of diverse churches could unite on so full and positive a creed is a surprising testimony to the real unity of Protestant Christianity beneath all its diversities. This catechism, being a product of Christian unity, will in turn be a unifying cause. Though it is not an official and binding creed, yet it is a bond of union that will put and keep these churches in pleasant mutual relations and will ever silently exert a strong attraction to draw them together. They will hereafter be more vividly conscious of their common faith and will grow towards, rather than away from, one another.—*Presbyterian Banner*.

## AS TO CHRISTIAN SCIENCE

It is strong in its clear realization of the immanence of God. . . . It undoubtedly has gotten hold of a great truth in its affirmation that the best way to heal the body is through the mind. . . . The weakness and danger of it are to be found in a quite unwarranted use of the Bible; in dissolving God into a misty, unconscious abstraction; in confusing moral distinctions through the denial of the reality of evil.—Rev. W. H. P. Faunce, D. D., in *The Standard*.

### One Sort of Angels

BY HARRIET PRESCOTT SPOFFORD

It seems something quite beyond the bounds of daydreams that we, all of us, are invested with a certain angelhood of our own, that is, that even here on the plane of this earth and while still breathing and living we are, according as we choose, more or less the angels of God. The word *angel* signifies merely *messenger*, and it does not follow that a messenger, in order to obey the commands of God, that send one here and there about the world, even the very narrow world, and to do this and that duty, even the very insignificant duty, needs to be stoled in white or to have wings stretching from head to foot like those of Milton's seraphs.

In fact, I have seen one whom I considered to be an undoubted angel, in this view, who wore a print gown and a poke bonnet, old and shabby, and there is no reason why one should not wear a silken robe and a golden crown and be doing the Lord's errands in them just as well.

There must be one infallible test for angelhood, "He that is greatest among you shall be your servant." The great archangels that stand clear-visioned in the presence of God—not as we, seeing through a glass darkly—are sent, we may well believe, if in no other way than by carrying out the vast laws that rule the universe, to carry help and succor to those who are poor and small and helpless, of obscure intellect and undeveloped powers. "When you pray," said M'Cheyne, "Thy will be done on earth as it is in heaven, if you mean anything you mean that you may serve God as the angels do. If you would be like them, become a ministering spirit."

To be a ministering spirit, then, is to be an angel, or is to approach angelhood as nearly as it is given mortality to do, is to be, at all events, angelic. But so many of us think that is a far-off and difficult thing, involving unheard-of efforts and fatigues, as if it were a city to take, or an institution to found, as if all of us must needs go on missionary expeditions to foreign lands and the dark places of strange towns, as if one could minister only with great things and in great ways. "They also serve who only stand and wait," said the blind poet, doing his own wonderful ministration. And the cup of cold water is as truly a ministration as the foundation of a scholarship or the endowment of a church by superior means. A poor little dressmaker that I once knew, after sewing all day at the houses of her employers, went down into an evening school and gave two hours of precious time to teaching the women with rough and clumsy fingers how to handle the needle delicately, and how to make their own and their children's clothes, giving them both love of decency and sense of security; and a young servant girl went into another branch of the same school to teach the children housemaid's duties, how in time to earn their own living, and how to make home clean, comfortable and attractive; these two women were each of them, so far as their endeavor went, something angelic, and the true messengers of God.

Surely every one who makes an exertion to help the world up with a message

of kindness, a deed of love, in however small a degree, is in so far a minister, a messenger from God. The degree must be, of course, according to the opportunity. The very wealthy, the very healthy, the very intelligent or powerful, who should render only trifling service to the world, although with the opportunity to render immense service, might have any claim to angelic nature in the work counterbalanced by the failure to do more. But I fear such angelic quality as they did have would be best represented by those little winged creatures of the pictures, whose wings are so exceedingly small that they can only carry a head and not in addition a heart.

But the act of ministering, of carrying the messages of heaven, has nothing to do with the divisions of celestial hierarchies, and one makes no question of thrones, dominations or powers pertaining to those doing the ministration. That may come afterward; today, carrying happiness to all their surroundings, they are simple messengers or angels.

To be a messenger of God! It is outside of power for us to occupy station loftier or nobler on this earth, or in heaven either; and yet it is within the smallest and feeblest personality to become that being. The crippled child shut in on his bed of pain is not forbidden from sending word of cheer to some other child, from easing the anxious love about him by one word less of complaint; and the beggar at the street crossing has the honor within reach by the glad smile of thanks that seems to signify content and warms the heart of the giver of his little meed. The least pleasure that one can confer upon another with the pure desire of giving pleasure is a ministration, the least comfort one can bestow, bestowed with the intention of comforting.

To give because one is importuned and finds it disagreeable to refuse; to do because other people are doing and it is the fashion; to minister, not for the sake of ministering, but for the sake of appearances—there is little angelhood in that. One swims with the current then; one is not going with wide and eager wings on the divine errands. But to do that which it would have been easier not to do, to give the thing that one would like to keep, to feel the willingness to satisfy even an idle if harmless curiosity—these and kindred things mean effort, and effort to do something giving enjoyment to others. How many a young person has done a work of ministration in simply imparting to the very old person, who had yet enough vital force left to feel an interest in things, the informing word as to what was happening, on which his elders and so-called superiors did not think it necessary to waste time!

It is a work of heaven, surely, to make people happy. There is much more happiness than misery in the world; so much so that we grow to think we have a right to happiness, and that when trouble comes we are in a way defrauded. And there is some right and truth in the feeling, for plainly the Lord we love meant that we should be happy; and when we are not so it is the fault of those who have disobeyed the eternal order of things—sometimes, alas, ourselves. Rousseau says that "the opportunity of making happy is more scarce than we imagine; the punishment

of missing it is never to meet with it again; and the use we make of it leaves us an eternal sentiment of satisfaction or repentance." But in one thing the philosopher mistakes—the opportunity is not scarce. On the contrary it lies all about us. The opportunity for kind words and for the simplest acts of brotherhood are in the daily path of all of us. An encouraging word to the servant, of thanks to the pastor, of something outside his righteous fee to the doctor, the seat yielded to another, the precious chance for pleasure surrendered, the confidence given, the trust reposed—these are opportunities shared by all; and the people with whom such things are habitual by reason of the inspiration to do them for the love of God and the love he bears his creatures do not need heroic deeds and mighty sacrifices in order to come within the scope of angelhood.

**Rev. William Eleazar Barton,  
D. D.**

BY A. E. D.

Boston gives to Chicago one of its most esteemed pastors. Though there are several Congregational ministers who have been longer in Boston than Dr. Barton, probably none of them is better known in this region than he is, or is called on for more frequent or varied services outside of his own parish.

Dr. Barton has from his youth made his own way in the world and has learned by experience how to make a way for many others who have come to him for counsel and help. Born in Sublette, Ill., in 1861, at the age of sixteen he began life on his own account, with a capital of one cent. This, however, he has never invested, but has kept it to this day. From earning his first meal in his independent career, he supported himself till he entered the preparatory department of Berea College in 1880 and during his entire course, graduating in 1885. During these years, while keeping up with his class in college, he taught about five months each year in the Kentucky mountain schools. He sold books to the mountaineers, traveled among them and lived with them, and studied their history and characteristics.

Immediately after graduating from Berea he married a young lady teacher in the preparatory department of Berea, accepted an appointment from the American Missionary Association and began his ministry at Robbins, in the Tennessee mountains. I first met the young couple at Chautauqua, where they spent a few days on their way to their new field of labor. They were at once at home in that large assembly, of which then probably the greater proportion were ministers, Sunday school teachers, members of the C. L. S. C., and persons from all parts of the country eager to improve their opportunities of a few weeks for special studies or courses of reading. Mr. and Mrs. Barton keenly appreciated the hunger of those people for intellectual and spiritual food and for the companionship of those who knew something of the world of literature. They had already learned from experience how to show men and women of high ambition but of meager opportunities the way to make the most of themselves.

A little later I followed the young mis-

sionaries to their mountain home. As secretary of the Sunday School and Publishing Society, I had become interested in that region, had aided the people to plant a number of Sunday schools and, when more than a score of the members of one of them, in Robbins, desired to form a church, had asked the A. M. A. to give them help and counsel. I was the first guest of Mr. and Mrs. Barton in their new home, a little cottage on the hillside. We visited together several hamlets, preaching in cabins and log schoolhouses. A house was hastily erected at Helenwood, into which several hundred people from all the region round gathered in a memorable Sunday school convention. Everywhere Mr. Barton was at home with the simple, loyal-hearted mountaineers. He knew their ways, appreciated their virtues and understood their faults. Jealous of strangers, quick to resent any assumption of superiority, they promptly accepted him as one of themselves and acknowledged him as leader.

Mr. Barton remained in this field for two years of interesting and fruitful work. Then, feeling the need of further study, he went to Oberlin and spent three years in the Theological Seminary, graduating in 1890. While there he made his first essay in authorship, publishing a little volume describing life in the mountians. Its title was *The Wind-up of the Big Meetin'* on No Business. Immediately after leaving Oberlin, Mr. Barton became pastor of the church in Wellington, O., where he remained for three years. By this time he was writing frequently for the *Bibliotheca Sacra* and other periodicals, was known as a diligent student with a talent for research and unusual gifts as a preacher.

In 1893 Shawmut Church, Boston, was without a pastor. The section of the city in which it is located had been rapidly changing from a residence to a tenement and boarding house population, and a remarkable exodus had taken place of many of the families of the congregation to suburban regions. The question of the continuance of the church was seriously discussed. But those who remained in the church, among whom Mr. Frank Wood has been a constant supporter and generous giver, determined to carry its work. They made a systematic study of the neighborhood and showed that it contained more people with Protestant affiliations than ever before. They searched extensively for a leader, and found in the Wellington pastor one whom they believed to be peculiarly fitted for the field. He was installed at Shawmut Church March 2, 1893, and quickly adapted himself to the conditions of a pastorate in the center of a shifting population of a great city. During his six years' service the church has more than held its own, though the neighborhood has been changing more and more into a missionary character. The membership has increased in spite of the many removals. The congregations have grown larger and the church is in better condition than it was six years ago.

While not neglecting his parish, Dr. Barton has found time to continue his literary pursuits, writing frequently for *The Congregationalist* and other periodicals. He is the author of *A Hero in Homespun*, a historical novel whose scenes are laid among the mountains where he made his first home as a minister. He

has published a book on the Psalms and an illustrated volume for children. He has become a recognized authority on the local history of Boston and the neighboring places of chief interest in Pilgrim and Puritan annals. He is an active member of the society of the Sons of the American Revolution, of the Monday and Fortnightly Clubs, and has had a remarkably successful year as president of the Congregational Club. He has done very valuable service as temporary secretary of the Education Society, whose directors have earnestly urged him to take the position permanently. He has served for six years as one of the regular chaplains at the New England Conservatory of Music. He is one of the regular preachers at Dartmouth, Williams and Wellesley Colleges. He generously responds to invitations from many organizations to deliver public addresses, and is always acceptable. His *alma mater* conferred on him the degree of Doctor of Divinity in 1893.

Dr. Barton's departure to Chicago will leave many other places vacant besides the pastorate of Shawmut Church. He will find, no doubt, a congenial field at Oak Park, and we doubt not also that he will make his presence helpfully felt in as many places and receive as hearty appreciation as he has always found in Boston.

### A Brother Minister's Word of Appreciation

BY REV. EDWARD E. HALE, D. D.

I remember the time when Boston was called the Paradise of Ministers. Is it losing that reputation, or is there sterner duty a thousand miles away? We have been forced to send our esteemed friend, Dr. Boynton, to Detroit, and now Dr. Barton follows him.

His departure is a serious loss to this city, which it will be hard to repair. Loyal to all the noble traditions of his boyhood and youth, all the same he accepted with vigorous interest the traditions and historical memories of what was once the Puritan city. He knew Boston in its history as very few other men did, and I think that he had no duty which gave him the same pleasure in the discharge of it as did the opening up to others these memories and traditions.

As every one feels who knows him, Dr. Barton is a consecrated man through and through. Of course he has won young men and women to his church with success which must have gratified him, as it has gratified every one who has watched it. It is, I should say, the hardest duty which can come on a man, and I have some right to judge. You are in a part of a great city from which the people who built it have gone away. You are to make the new comers into that region friends and fellow-worshippers, where they arrive, utter strangers, to take what they suppose to be temporary homes in boarding houses. Where there were fifty houses inhabited by their owners, you find fifty houses where people hire their rooms for a week at a time. These people are Jews, Negroes, Poles, Bulgarians, Roumanians, red Russians, white Russians and Russians of whatever color there may be. And among them are people born in each of forty-five of the United States. Into

such a camp enters one spirited Christian man from East Tennessee. And when he speaks these people come and hear. And when they are in trouble he finds them and cares for them, with the instinct which belongs only to a Christian apostle, and his name is William E. Barton.

### Our Sample Collection

BY MORTON DEXTER

[A letter from Samuel Adams, of the church in Caldwell, Mass., to W. B. Turner, of the church in Newfond.]

CALDWELL, JAN. 19, 1899.

Dear Brother Turner: When our conversation on the train was interrupted the other day, you had just asked me how the church in Caldwell has managed to increase so much within three years its contributions to our denominational societies. I will give you the facts.

When our pastor, Rev. Prince Carver, was settled, our contributions compared very well with those of a number of other churches about like ours, for something led me to look up the figures. We thought we were doing as much in that line as it was natural to expect. As you know, our town is a prosperous manufacturing center in the middle of a good farming region, and is growing steadily. Business is fairly good most of the time, and almost all the people are in comfortable circumstances.

Our church numbers 225 members or more and the congregation ranges from 275 to 350. It is the leading church in town, but we have all sorts of people, including some who are comparatively poor. Indeed among these are some of our most beloved members. There is nothing special in our condition. It is just like that of dozens of other churches in such towns as ours.

Mr. Carver came to us a little more than four years ago. In time I noticed that he used to seem unusually thoughtful after each of the annual collections for the societies. One day I asked him if anything was wrong, and if he did not think we were contributing pretty well. He was not disposed to find fault, but I saw that he did not believe that we were doing our full duty, or, as he likes to put it, living up to our privilege.

The outcome of several talks was that I agreed with him. Then we discussed how to improve matters. Neither of us had much confidence in the value of mere appeals. We desired a permanent improvement, due to a deepened conviction of ability and duty.

At last it occurred to one of us, I forgot which, to make as careful an analysis as possible of some sample collection, in order to have definite facts to go upon. "After all," said Mr. Carver, "we may be jumping at our conclusions. Let us take care not to be hasty." It was then just before the annual collection for the American Board, and, as it happened, I had been told off to take charge of that collection, count it, and turn it in at Boston. We agreed to examine it together, and to have the congregation carefully counted when the collection was taken.

When that Sunday came it was a pleasant November day. Not as many were out, after all, as sometimes come, but the count showed 316 persons on hand. Moreover, nobody was absent whom we expect

to give much of anything. We have in the congregation four successful manufacturers, two men of fortune who have no occupations, two eminent lawyers and three others who seem to be doing well, three of the leading physicians, and at least six men who are at the front in some line of business, shoes, groceries, etc., besides four widows who have considerable incomes. As it happened they all were at church that forenoon.

I took charge of the collection, as usual, and Mr. Carver and I spent the afternoon examining it in his library. It panned out as follows:

2 twenty dollar bills	\$40.00
4 ten "	40.00
11 five "	55.00
7 two "	14.00
27 one "	27.00
19 half-dollars	9.50
28 quarters	7.00
43 dimes	4.30
59 half-dimes	2.95
71 pennies	.71
Total	\$200.46

When we had agreed in our count of the money and I had told Mr. Carver the number of people at church, 316, he said at once: "That does not average a dollar apiece. But of course some do not feel like giving a dollar. Let us estimate the actual number of different contributors as well as we can." Counting each bill and each coin, however small, as a separate gift, it would have been 271. But two of the five dollar bills were rolled up together. That evidently meant that the same person gave them. There were two similar rolls, each of which contained two one dollar bills and one other which contained three.

Thus there seemed to be five, instead of four, givers of ten dollars apiece; nine, instead of eleven, givers of five dollars; one giver of three dollars; nine, instead of seven, givers of two dollars; and twenty, instead of twenty-seven, givers of one dollar. Making these corrections the total number of individual givers came to 266. It cannot have been larger, because this allows for a different giver of each half or quarter dollar and each ten cent, five cent or penny piece. If anybody gave—as probably a good many did give—several such small coins, the total number of contributors must have been so much the less.

"It is plain," said Mr. Carver, "that at least fifty people, and probably more, gave nothing, not even a penny. I wonder how much the 266 possible contributors gave apiece on the average." A moment's figuring showed us. It was a fraction over seventy-five cents. "Well," said I, "I do think we ought to average better than that." "So do I," said the pastor.

"What allowance should be made," he continued, "for the fact that some people give through others—for instance, when the head of a family gives in behalf of all?" After consideration no allowance seemed needed. When such a gift is made, the average contribution of the congregation is diminished by as much as the number of contributors is enlarged. Moreover, in such a case, although the number of givers really is larger than it appears to be, the gift often is no larger than the man would make for himself alone.

The more we considered the figures, the less satisfactory they seemed. And the worst of it was that so much of the total contribution had come from so few. The

very large majority of the people, I could see, had given very little apiece. I thought it worth while to examine this point closely. So I suggested that we take out all gifts of ten dollars or more, in order to learn the average amount of the remaining contributions. This left us \$110.46 contributed by not more than 259 persons, an average of less than forty-three cents apiece! I confess that I was both astonished and ashamed. Under forty-three cents apiece for the great body of a congregation like ours, and only seventy-five cents apiece when the comparatively large gifts also were included!

"While we are about it," said Mr. Carver, "let us examine the other end of the collection. If we take out all gifts of a dollar or more, how much remains?" "Twenty-four dollars and forty-six cents," I replied. "And how many givers does that sum represent?" said he. "If each coin were put in by a different giver," I answered, "they numbered 220. But if, as probably is true, some gave several coins apiece, the total number of givers of less than a dollar each is less than 220, and that of those who gave nothing at all is larger than fifty."

This really distressed me. I would not have believed, had any one told me so, that in such a congregation as ours fifty people, and almost certainly more, would give absolutely nothing; that it might take 220 contributions to make up \$24.46; that 316 persons would give only \$200.46; and that out of that total \$90.46, nearly one-half, would be made up by only seven persons.

"Well, Mr. Carver," said I, "I am disappointed and ashamed. I had no idea that such a sum total comes so far short of representing the ability of our people to give. These figures are a revelation to me. What do you think about it all?" "Let us formulate our conclusions," he replied, jotting them down one by one after reflection. Then he read them, as follows:

1. A large majority of the 316 people at church gave something.

2. At least fifty—almost one in every six—and probably more, gave absolutely nothing.

3. The largest contribution was only twenty dollars.

4. There were only seven gifts of ten dollars or more.

5. The average gift was only seventy-five cents apiece.

6. Taking out the seven givers of ten dollars, or more, apiece, the average contribution of all the others was less than forty-three cents.

7. It probably required 150 gifts, and it may have required as many as 220, to make up the small sum of \$24.46.

8. The collection by no means represents the ability of the people to give, even when it is remembered that they also are called upon regularly to give for other objects.

9. It does not do justice to the liberality of the people, or to their real interest in the cause of foreign missions.

"I agree to every word of that," said I. "Now, Mr. Carver, what must we do about it?" "What do you advise?" said he. "We must tell the people what we have learned," I replied. "I will do my part to help you. But you must preach about it. Show us just what we are do-

ing and how it comes short of both our duty and our privilege. Take these figures into the pulpit and give them to the congregation. I know you will neither scold nor dictate. They will be glad to be told the truth. They do not realize how little they are giving. They mean well and they suppose they are doing fairly well. Two hundred dollars at one collection sounds larger than it is, and they do not stop to consider how much more it ought to have been. I know them. They are not stingy but disposed to be generous. Just tell them the truth plainly and see what the effect is."

Well, to wind up my story, that is just what Mr. Carver did. The next Sunday he preached about giving. His sermon contained our analysis of the collection, and was a manly, earnest appeal to us to consider, in view of such facts, whether we were doing what we ought to do for God's work as carried on by our societies. I can tell you it made a stir. But it was so good-natured and so conclusive that nobody took offense, and during the next few days every one was talking about it.

When prayer meeting night came there was a very large attendance, and the announced subject had to be laid aside because we all wanted to talk about giving. It was proposed to have a supplementary collection for the Board, but Mr. Carver thought it better for those wishing to give more just to hand their money to me. I finally sent in about \$350 in all to Mr. Wiggin, and ever afterwards, until we altered our plan, all our collections were at least half as large again, on the average, as they had been before.

But now we give at every service, and everybody gives, down to the younger children. It may not be the best plan for every church, but with us it works well to have a collection for benevolence at every preaching service. At the beginning of the year we select the objects to which our money shall go, and determine what proportion of the total amount contributed shall be given to each. The contribution is not an occasional addition to our worship, but a regular and welcome feature of it, and our people no longer have to reproach themselves with giving only seventy-five cents a year per individual to the American Board.

Very truly yours,  
SAMUEL ADAMS.

## In and Around New York

### School Board's New President

President Little of the school board, who was last week elected to his new position, seems to be a man thoroughly capable of managing the schools of the city as they ought to be managed. In his speech before the assembled board he said that it is not enough that the public schools of the city should be good; they should be the best in the country. If he makes Tammany think so, his success is warranted, and he will be paramount in the estimation of the citizens of the metropolis. Furthermore, he realizes that the "public school stands next in importance to the home." Recent records show that the aggregate attendance at the schools in this city reaches nearly 70,000, and for this number of children over \$10,000,000 have been appropriated for 1890. President Little has a great opportunity, which will be still greater if he has sufficient influence with the tiger to make his promises true.

**Briggs on Church Unity**

According to Prof. Charles A. Briggs, who spoke to the ministers last week Monday, all Christian churches will unite ultimately. The topic of the discussion led by him was "Changed Relations of Rome Toward Protestantism." "All the differences between Rome and Protestantism," he said, "have been summed up in this: The Protestant seeks union and communion with God immediately. The Catholic seeks them through the Christian Church as an organism. I was recently stating this difference to an eminent Catholic priest, and he interrupted me by declaring: 'No, it is not so! I hold as direct communication with God as the Protestants do.' From my experiences with Catholics I believe that he was entirely right. If the Roman Catholic will recognize the authority of the Bible as he ought to, and the Protestants will recognize the authority of the church as they should, they will not have so much objection to one and another. Whatever differences there have been will eventually disappear." In speaking of the differences on the question of church and state, Professor Briggs said: "In this country we rejoice in the divorce between church and state. The Roman Catholic Church is training up its children in fidelity and the Protestant is not doing so. If that keeps up, the Protestant Church will go to the wall. A strong, well-organized body must always overcome a weak, disorganized one, such as Protestantism has become in this age, owing to the lack of religious education of our children. As a nation we are in many respects at a disadvantage in not having a national religion." Perhaps these "disadvantages" have become more apparent to Professor Briggs since he joined the Episcopal Church!

**Congregational Preachers in Demand**

Dr. John Hall's pulpit is still vacant. The committee has been remarkably successful in securing the best preachers in the country as supplies. No candidating has been allowed, and the committee has gone to other churches each Sunday to hear different preachers, while prominent clergymen have managed to fill the home church and hold the congregation together. During January and February both Dr. Meredith and Dr. Behrends preached to large congregations. For March the names of both Dr. Bradford and Dr. Jefferson appear on the list. Congregationalists are in demand, and the denomination seems to have a sufficient supply of prominent preachers to allow the committee to select several each time it makes a new schedule. It is understood that the name of Rev. Dr. W. W. Moore, professor in Union Theological Seminary in Richmond, Va., is being considered for the pastorate. He will preach at Fifth Avenue March 19. Those who know Dr. Moore say that he would make an admirable successor to Dr. Hall.

**Dr. Behrends Against Divorce**

In the Central Church in Brooklyn last week Sunday Dr. Behrends preached on Marriage and Divorce. Jesus, he said, had made marriage sacred by his presence at the wedding at Cana. "This was the only wedding recorded at which he was present. In the sermon on the mount he emphasized the sanctity of marriage. Marriage is the absolute indissolubility of the personal relation. Any separation is but a mutilation of the soul. Two persons marrying leave father, mother and friends; their lives become one life, the same as Adam and Eve in the Garden of Eden. There was no chance for a divorce then, and there should be none now. We would have a happier America if Protestants would take a lesson in the sanctity of marriage from their Catholic brethren. If Protestant clergymen would refuse to marry persons who have been divorced,

we would not have so many divorces. Too many obtain divorces because they wish to marry again. That is moral suicide. It is nothing but Mormon polygamy. Marriage is not a part of the heavenly life, yet we shall know each other better then, and surely love each other more."

CAMP.

week, a few days before his predecessor, Dr. Barton, left for Chicago. The latter has efficiently tided the society over the past few months until a permanent choice could be made. Dr. John A. Hamilton, for so many years the chief secretary of the organization, continues, as for the last year or two, in the capacity of honorary secretary.

**The Education Society's New Secretary**

The appointment of Rev. Charles O. Day as corresponding secretary of the C. E. S. brings to its service a man in the prime of his productive years, alert, affable and well balanced. His personal qualities and his record as pastor or guarantees for the belief that he will accomplish a large and valuable work in his new position.

Born in Catskill, N. Y., forty-seven years ago, he was educated in New Haven, graduating from Yale in 1872 and after a year abroad returned to his alma mater for post-graduate

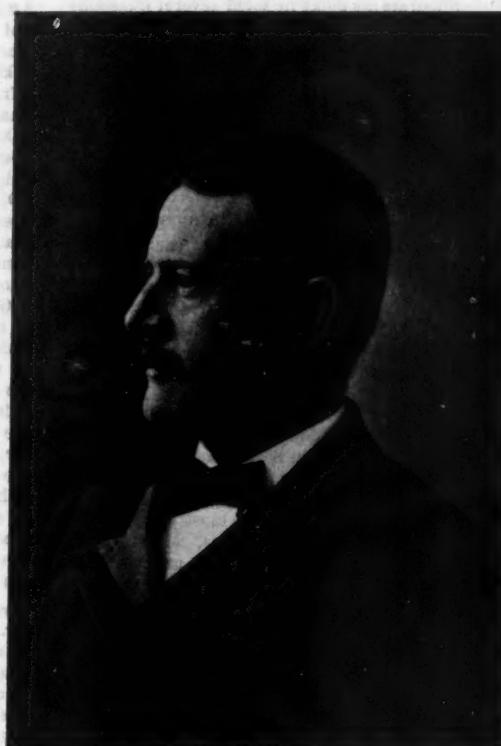
**In and Around Chicago****A Young Woman's Hotel**

On Feb. 18, Hotel Edwards, No. 6231-33 Lexington Avenue, was opened as a home for young women employed in the department stores of the city. The managers of these stores have taken deep interest in it and think that through it young women will be able to live comfortably and happily on what they are earning. The cost will vary from \$2 to \$3 a week. For three cents a day additional, lunches will be provided. Those who receive \$7 a week and upwards will not at present be received. It is expected that the young women

will do most of the work. Plans are on foot for furnishing opportunities for culture through evening classes, taught by professors from the university near by. A physical culture class and a literary class are already formed. Most of the furniture was given by Mr. F. A. Cooper of Siegel & Cooper, Chicago. Dr. Henson made the chief address at the opening exercises, young women from the university sang songs, and the young women of the home were waiters at the lunch furnished to the 200 or more guests. The experiment will be watched with much interest.

**The Anti-Saloon Crusade**

Ministers of all denominations gathered Monday, Feb. 20, in the First Methodist Church to hear Dr. H. H. Russell, secretary of the Anti-Saloon League, on an organization and methods of work for Illinois. He described the results of the campaign in his State, Ohio, and reported a far less number of saloons there at present than when the league began its work. The movement is one for which the churches alone are responsible. The league is formed within the church. Dr. Russell believes in reviving the old temperance pledge for Sunday schools and young people's societies, that as much as possible should be made of the quarterly lesson on temperance, that there should be regular temperance meetings in the church and its societies, monthly or quarterly, and that ministers should preach on temperance as often as once a year. Through these societies and from a regular collection from the church he would obtain the funds needed to push the work. Between \$25,000 and \$30,000 are thus secured every year in Ohio. The first object of the league is the enforcement of existing laws, then, better legislation, efforts in this direction to be wisely directed so that more may never be asked at any time than there is prospect of obtaining. Dr. Russell spoke as a man of experience and at his suggestion most of the pastors present signified their sympathy with him and their willingness to become members of an anti-saloon league. The Law Enforcement League, Dr. Henry, president, endorses the new movement and is itself exerting all its energy in preparing for the city spring campaign in the hope of preventing the nomination of unworthy persons for office either as mayor or as aldermen. The great parties are slow in their nominations this year. The Republicans have as yet no prominent candidate, although it is certain that even politicians will not dare to put a bid man in nomination. The disagreement between ex Governor Altgeld and Mayor Harrison seems to widen so that it looks now as if the Republicans ought to carry the city



REV. C. O. DAY, D. D.

work in English literature. The ministry, however, was attracting him and he entered at Andover Seminary, graduating in 1877, going thence for six months of city missionary work in Montreal. His first pastorate at Williamsburg, Mass., continued for five years, and after another year spent in philosophical study at Yale under President Porter's direction he accepted the pastorate at Brattleboro, Vt. His work there, lasting thirteen years and affecting the church and the community in a multitude of beneficial ways, ended only last autumn. During the summer he accompanied the First Vermont Regiment to Chickamauga Park, and both in the field and in the hospital he fulfilled with fidelity and notable success the duties of a chaplain. That the regiment appreciated his worth is evinced by the fact that there was hardly an absentee from the ranks when he preached on Sunday evenings.

This new opportunity of usefulness comes to Mr. Day entirely un sought. He had intended to spend a part of the coming year abroad, but the directors of the society brought such pressure to bear upon him that, after consultation with his old professors at New Haven and with other advisers, he has accepted the position and began work last

by a large majority in favor of municipal reform. No man who pledges himself to oppose civil service has any chance of an election as mayor, though politicians of both of the great parties would be glad if civil service were not to be considered. Mayor Harrison, not satisfied with the 50,000 majority in its favor a few years ago, is in favor of resubmitting it to the people, evidently in the hope of defeating it.

#### Generous Philip Armour

Mr. P. D. Armour keeps his own counsel and speaks only after he has thoroughly considered what he is going to say. In this way he often surprises his friends and the city, just as he surprised Dr. Gunsaulus and the whole country several years ago when he told his pastor that, having listened to his plans for improvement of the condition of the poor, he was ready to give \$1,500,000 to carry it forward. So Armour Institute sprang into being. Today it has in all its departments 1,240 pupils. Last Sunday, after the opening exercises of the Sunday school at the mission, Mr. Armour called Dr. Gunsaulus aside and said to him: "Your duties are rather arduous." "Yes," answered the doctor, "but they are delightful duties and I rejoice in them." Said Mr. Armour: "I want to lighten them and to put some more money into the institute," and added that he had obtained sixty lots worth \$250,000 just across the street from the present building, and that he had \$500,000 interest-bearing securities which he was going to give the institute. This will bring Mr. Armour's gifts to the institute and the mission up to \$3,000,000, and from invested funds of about \$2,000,000 insure an income, with \$25,000 from tuition, of not less than \$125,000 a year. This new gift will enable Dr. Gunsaulus to organize at once a complete course in civil engineering and to strengthen existing departments of the institute. It is probable that as soon as possible the real estate will be made the site of a building for engineering. Dr. Gunsaulus thinks the institute is only at the beginning of its career and that there is no reason to doubt its becoming the best technical school in the country. Mr. Armour says he is more than satisfied with his investments in it.

#### Visit of Admiral Beresford

Chicago did her best to show honor to this distinguished English gentleman. For the second time in its history the Commercial Club changed the time of its meeting that he might be present. During the day, Saturday, he was received by the Board of Trade, which, strange as it seems, became quiet during his visit and heard with respect and approval his plans for securing or developing trade with China. In his address before the club in the evening, he pointed out the advantages of this trade and attempted to show why Japan, Germany, Great Britain and the United States should form some sort of an alliance in order to obtain it. He advocates an open door policy, would, if possible, preserve the integrity of China, although the government is weak and bad, says that the resources of the country are vast and have hardly been touched, that the people are slaves of tradition, but are capable of great things under proper leadership. The alliance which he proposes received universal approval in Chicago. Sunday morning he occupied a box in Central Music Hall and heard Dr. Hillis preach.

#### Patriotism at the Congregational Club

Monday evening was patriotic night and was devoted chiefly to the memory of Washington. There was first a brief address from the newly elected president, Dr. J. F. Loba, followed by special addresses from Merritt Starr, Esq., Rev. Dr. Frank Crane of Trinity Methodist Church and E. A. Bancroft, Esq., all of Chicago. Mr. Starr spoke of civil service as exhibited in the political leadership of George William Curtis. Dr. Crane pointed out what he regards as the wonderful application of Isa. 60 to America in her past history as well as in the responsibilities now pressing upon her, and Mr. Bancroft strove to make it clear that

he believed in commercial expansion and in the protection of American citizens all over the world, but not in entangling foreign alliances or in preventing people who are seeking independence from obtaining it.

FRANKLIN.

#### In and Around Boston

##### Dr. Plumb Endorses the Free Church Catechism

Copies of the new catechism just issued in England, and being widely circulated in this country also, were conspicuously in evidence at the Walnut Avenue Church in Roxbury last Sunday morning. Dr. Plumb had provided himself with 500 and urged all his people to take copies to their homes and to make frequent use of them in connection with their Bible study. In the course of his sermon he commended the catechism unreservedly. He expressed his satisfaction that amid so many tendencies toward latitudinarianism there had been put forth such a strongly evangelical statement which commands the assent of so many representative bodies. To illustrate his point he cited several questions and answers. He suggested that in view of the fact that the catechism contains fifty-two questions it might be fitting for members of the congregation to take one question a week and study it with its answer throughout the coming year.

##### Local Denominational Problems

The first meeting of the Congregational Club under Dr. Plumb's administration struck ten. Business was quickly expedited. The outlook committee's report was comprehensive and spicy, and even the caterer joined in the applause. The guests of the evening were Rev. Samuel Sooville, Rev. R. C. Greene and Rev. Jean E. Kuartz, the last of whom spoke Sunday in Park Street Church and Second Church, Dorchester, in the interests of French evangelization. These gentlemen were introduced in turn with a few felicitous words and bowed their acknowledgments.

The discussion on Boston Congregationalism was opened by Rev. C. A. Dinsmore of the Phillips Church, South Boston, who spoke for the down-town churches most sensibly and effectively. Their problems, he said, arise from the loss of substantial members, the large number of religiously indifferent and the increase of the Roman Catholic population. All these difficulties, he believed, could be overcome provided the churches put aside the thought that they are simply to struggle for life. They must rely on friendly visitation and on sympathetic personal ministration and they must go out into highways and hedges. Above all, we must believe in our polity and practice it, particularly the principle of fellowship and co-operation. Mr. Dinsmore was hopeful respecting converts from Roman Catholicism, for he believes that it is to be powerfully affected by the free American atmosphere.

To Rev. E. M. Noyes fell the duty of speaking for the suburban churches. He painted a delightful picture of the bliss and charm of suburban life, but showed that the religious problem there was a great one, owing to the indifference of many prosperous, cultured persons, and the difficulty of finding definite employment for the members of the church. He believed, however, that the resources of the suburbs could be drawn upon for the work of the city proper and that what we needed in our denomination is a brisker circulation.

The address of Pres. S. C. Darling of the Congregational Church Union of Boston and vicinity drove home the thoughts already uttered and sparkled with many pungent and edifying admonitions.

##### A Students' Rally for Missions

Surely the Father of his Country would have been pleased could he have witnessed the gathering in the New Old South Church on Feb. 22. The occasion was the conference held by the Students' Volunteer League of Boston, to which delegates from the Christian

Endeavor Societies, Baptist Unions, Epworth Leagues and Young Men and Young Women's Christian Associations were invited. No less than 500 bright, earnest young men and women were in attendance, largely of the student class and representing Harvard, Radcliffe, Boston University, the Institute of Technology, Wellesley and several of the local theological schools.

Over the pulpit hung a great banner on which was pictured a dove flying over the world, bearing the motto, "Christ for the World." On either side were maps of Asia, India and Japan, while every available space on the front of the galleries was occupied with gayly colored banners representing all nations, from the white elephant of Siam to the fierce dragon of China.

The sessions of the league were three. The special object of the morning session was to deepen the spiritual life; of the afternoon to gain deeper insight into the problems; while in the evening special encouragement was forthcoming for those who were soon to have a share in the solving of these problems.

Among the speeches that of Professor Morris of Boston University emphasized the importance of physical equipment. Most of the speakers were either returned missionaries, as Mrs. S. B. Capron, Miss Clara Cushman of China, Dr. Pauline Root of India, Rev. E. G. Tewksbury of China and Dr. Bunker of India, or persons identified with the direction of missionary endeavor, as Dr. Judson Smith, L. D. Wishard and Sec. J. W. Baer. Others no less effective on the platform were Dr. Julia M. Plummer, who spoke on Life More Abundant, and Miss Ethelwyn Wallace of Boston University, whose theme was Mites. Dr. G. A. Gordon, who presided in the evening, spoke ringing words of sympathy and counsel.

Of the many inspiring features of the day none was more impressive than the testimonies of the volunteers, who in a few years, some of them in only one year, are to take their places in the front ranks. As each came forward and stated in a few words whither he was going, under what auspices and, above all, why he was going, none listening could help believing that God would bless these earnest, consecrated lives and make them a power in his world.

##### Shawmut Bids Farewell to Dr. Barton

Dr. Barton, in his closing sermons last Sunday, magnified the mission of the church universal, referring appreciatively to the local branches which it had been his privilege to serve. He spoke tenderly of the tie which unites pastor and people as one which no resignation can break, and alluded hopefully to the future of Shawmut. At the close of both services the people crowded around with regretful farewells and hearty Godspeeds. After the prayer meeting on the previous Friday evening, Dr. Bundy, in behalf of the congregation, presented him with a valuable gold watch and chain, the former inscribed with his monogram. Mrs. Barton received a lady's watch, similarly marked, to which the ladies of the church on Sunday added a chain. The council which dismissed him Feb. 21, besides eulogizing his fruitful service, spoke of the work of Shawmut Church as great and unspeakably important and commanded the people because "with unfaltering strength of purpose they propose to push forward this great enterprise."

##### Harvard Professors on Biblical Themes

A rare opportunity is being offered attendants upon the Old South Church, Boston, in the lectures of Professor Platner now being delivered at the close of the morning service. He interests all who hear him, with such perfect ease and fluency does he present his subject. These lectures on the Literature of the Bible are delivered almost entirely without notes and opened always with a brief prayer. He has a keen appreciation of the beauties of the Old Testament and a deep reverence for its truths. The results of the comparison of

one passage with another, and of the taking into consideration, when dealing with a prophetic work, the relation of the prophet to the movements of his time—historical, political and religious—are all clearly brought out. The old prophets stand forth vividly. Due account is taken also of the repetitions and inaccuracies in many passages of the Old Testament, and of misinterpretations, mistakes regarding authorship and all later editorial work. In spite, however, of this "higher criticism," the nobility and vitality of the truths recorded and handed down through so many generations are clearly brought to view.

A series of lectures is also going forward, at the homes of prominent Boston women, on Oriental Discoveries by Professor Lyon of Cambridge, a recognized authority on the Semitic races. Some forty persons gathered at Mrs. John Gray's, 176 Beacon Street, last week Monday, to hear him speak of the Babylonian people, their customs and habits, and in particular their influence on the Hebrew nation during its period of captivity. Tablets closely written upon, with odd figures and indentations on the sides, the signatures of the scribes or witnesses, revealed many curious similarities between that ancient and highly civilized people and modern days.

#### Washington's Birthday Celebrations

The Young Men's Congregational Club, at its dinner at the Hotel Brunswick, listened to patriotic music and heard from the veteran author and publicist, Col. T. W. Higginson, the reasons why he opposes annexation of the Philippines, or the attempt now being made to conciliate them by subduing them. While his spirit and his manner of discussion were admirable in their temper, the argument hardly seemed convincing to most of those who heard it. Only the dark side of British rule in India was depicted, and only the bright side of Japanese effort to become a civilized power. Nor did it seem quite fair to cite the situation which France faced after she aided us in throwing off the British yoke as precisely like that which we faced when the power of Spain in the Philippines was gone, and we either had to assume responsibility or permit the islands to revert to anarchy and to inter-racial and inter-insular warfare.

The Society of the Colonial Wars observed the day in various ways, not omitting a dignified and impressive service in St. Paul's Church, at which Bishop Lawrence officiated and preached, urging loyal support of the President during the crisis through which the nation is passing.

#### Reminiscences of a Remarkable Family

The ministers listened for an hour and a half on Monday to a paper of unusual interest upon the Beecher family. The speaker was Rev. Samuel Scoville, the son-in-law of Henry Ward Beecher. Mr. Scoville's exceptional opportunities for studying his subject gave the address special value. Dealing more particularly with the famous brother and sister, he considered their peculiar habits of work, passion for nature, absorbing patriotism and love for men. Bright anecdotes of the preacher that have not become public property, because of their household character, were introduced. A very sympathetic sketch of Mrs. Stowe at home and in Europe gave rich color and value to the address.

#### Peace Meetings in Tremont Temple

The feeling which not a few have that something should be done in this country to co-operate with English agitators, led by Mr. W. T. Stead, to create sentiment in favor of disarmament, international arbitration, or any movement that looks toward the peace of the world, has at last crystallized in the scheme of holding meetings in some of our largest cities. Boston's are to be held in Tremont Temple on Mondays at noon, March 6, 20, 27 and April 3, 10. These meetings will be held under the auspices of the Massachusetts Good Citizenship Society. Dr. Edward Everett Hale, Samuel Gompers, Dr. Lyman Abbott, Dr.

Lorimer, Mrs. Julia Ward Howe and Mrs. Mary A. Livermore will speak in turn.

#### To Plead for the Sailor

The recent acceptance by Rev. Lawrence Phelps of a call to become pastor of the church in Leominster, Mass., deprived the Boston Seaman's Friend Society of his services as field secretary. In this position, for the last year and a half, he has brought the welfare of the sailors home to the hearts of many New England Congregationalists, and has proved himself a welcome and most effective speaker. It is fortunate, however, that the society has found so quickly one who will take up the work now laid down by Mr. Phelps and carry it forward with the same vigorous spirit.

Rev. Cyrus P. Osborne, who has just terminated a pastorate of fourteen years over the Presbyterian church in Fayetteville, N. Y., is by no means a stranger to Boston or to Congregationalism. Though born in Maine, his family removed to this city when he was eleven years old, and his education was acquired at the public schools and at Harvard, where he graduated in 1859. Three years later, after graduating from Andover, he be-

woman's influence in the home and in the world. This tendency must and can be counteracted by an earnest Christian atmosphere in the college at large.

At different times during the year speakers connected with the World Student Christian Federation, among them Mr. and Mrs. John R. Mott, have held services. As a result of the interest awakened a movement has recently been set on foot to change the basis of membership of the college Christian Association to that required by the international committee of the Y. W. C. A. This would necessarily restrict the active membership, putting it on an evangelical basis, but, on the other hand, it would bring the college into direct touch with the world movement for Christian student influence.

Beneath all the events of college life there runs a strong undercurrent of regret at the prospect of Mrs. Irvine's withdrawal from the office of president next June. Believing that the demands which called her to the position had been removed over a year and a half ago, she sent in her resignation, to take effect in June, 1898. At the request of the board of trustees, she consented to extend her term of office for a year. Though the event has been so long expected, it is none the less keenly felt by both students and alumnae now that the time is drawing near.

M. B. M.

#### Rally of Rhode Island Endeavorers

Long-time convention attendants consider the annual meeting last week in Pawtucket superior in spiritual quality to its predecessors. The program had variety with unity. All departments of Christian Endeavor came in for consideration. The addresses were supplemented by conferences and parliaments, giving opportunity for open discussion.

The note of the sessions was struck by General Secretary Baer the first evening. His tender words were followed by a quiet hour service under the conduct of Rev. Floyd Tompkins, soon to remove to Philadelphia, and made a deep impression. Practical work was considered in relation to citizenship, temperance and the press on Wednesday morning, the session closing with a strong appeal for the care and cultivation of the all-round man by Rev. J. M. Lowden. Personal Work was made the basis of an instructive description of Christian service in down-town New York by H. B. Gibb. The question of missions, now before the State—through the coming of the Yale Band to Providence in April—was presented by H. S. Capron in a description of the band, and through L. D. Wishard, who brought a strong message from the student missionary volunteers. Dr. J. L. Withrow gave the last address of the convention upon Fitness for the Master's Work. The juniors and superintendents heard Mrs. N. J. Teague in an address and chalk talk, and their own rally was most successful.

An unusual feature for the State meeting was the tea given to the corresponding secretaries in the Park Place Church. Mr. Baer spoke strong, personal words, emphasizing the importance of this department of C. E. and urging the utmost attention to details.

The Rhode Island Union has about 150 societies with a membership of 6,000. There are also 3,750 juniors. Robert Cushman of Pawtucket was elected president. Frank O. Bishop, whose work received high commendation, was re-elected secretary.

REV. CYRUS P. OSBORNE

came pastor at Bristol, R. I., and subsequently served the churches at Southington, Ct., and Branford, Ct. His special qualifications for the work which he now assumes arise from the fact that for three years previous to entering college he followed the sea himself and thus acquired a practical knowledge of the life of the seafaring man and his peculiar temperament and temptations. Mr. Barna S. Snow, though in somewhat impaired health, continues as corresponding secretary of the society, while down at the chapel and reading room, at 287 Hanover Street, Chaplain S. S. Nickerson guides the gospel ship with a steady hand and a smiling countenance, and makes it a place of refuge and help to the many sailors frequenting this port. Dr. McKenzie, the president of the society, bears its interests constantly on his heart. Mr. Osborne will welcome opportunities to present the work of the society. He may be addressed at Room 601, Congregational House.

#### Current Interests at Wellesley

The annual Durant memorial service on Feb. 20 was conducted by Dr. Charles Cuttibert Hall, honorary member of the class of 1893, whose address was an innovation, in that it emphasized not, as usual, the character of the founder, but the lasting principles on which the college was founded. He laid stress on the fact that the highest type of educated womanhood is Christian. The tendency to agnosticism, more prevalent today in women's colleges than in men's, strikes at the root of

Rich men are not always sent to hell, nor poor men to heaven. As St. Augustine remarks, with his usual cleverness: "It was not his poverty but his piety which sent Lazarus in the parable to heaven, and when he got there he found a rich man's bosom to rest in." Riches are no sin in themselves, but, like all forms of strength, a very great and dangerous temptation.—George Adam Smith.

## THE HOME

## A Child in Heaven

I never dreamed that God could need  
A child so small as this;  
I quite forgot, until God spoke,  
That this, my child, was his.  
I said, "My child shall dwell with me  
From life's dawn till life's even;"  
But God replied, "The child is mine,  
And he shall dwell in heaven."

Death never heard such tiny hands  
Grope on his massy doors,  
God never saw such tiny feet  
Move up his golden floors.  
Scarce from his mother was he weaned,  
Scarce felt her soft embraces,  
When he must walk alone, unscreened,  
Thro' these wide heavenly places.

This room's length was his continent,  
His treasured bliss—this toy!  
What did he know, what could he do  
In that ethereal joy?  
Crowns for the saint, palms for the pure,  
For these be fitting blisses;  
But what for him whose gain secure  
Was just—his mother's kisses?

"Mother of God," some hope I find  
In that remembered word;  
Thou on whose heart the sweet Child lay  
Who brought thy heart the sword;  
Didst thou not see my little son,  
Didst thou not smile to greet him;  
With kisses on thy mouth didst run  
To welcome him and greet him?

It must be so: for saints the palm,  
But what of those who wait,  
Mere mothers, with sweet wistful eyes,  
Close to the crystal gate?  
O, too austere for childish gaze  
The throne of the Eternal!  
A lonely child up heaven's wide ways  
Comes seeking the Maternal.

Here is the cradle where he lay  
White as his innocence;  
No hand hath touched it since the day  
God stooped and took him thence.  
Father of the Beloved Son  
To earthly exile given,  
Thou knowest—may thy will be done—  
I have a child in heaven.  
—W. J. Dawson, in the British Weekly.

**General Knowledge** In conversation with a gentleman noted for his knowledge on all sorts of subjects, he was asked how he had ever collected such a variety of valuable information. "By remembering that I could learn something from almost everybody, and by looking up matters at the time I happened to be interested in them," was the reply. There is much food for thought in these words, for it is safe to say of most people that if they knew all the things they had at various times wanted to know their intelligence would be much greater than it now is. To give up because it is a little trouble or effort to find out speedily brings the mind to a state where it is no longer curious. Hence it is wise for parents to make a point of answering the intelligent questions of their children, or, better yet, of putting them on the track of finding out for themselves. Then, too, those who understand how to do it will learn facts of interest from almost every one whom they chance to meet, while the uninitiated are constantly letting golden opportunities of this kind slip past them unnoticed.

## Christodora House

BY MARGARET E. SANGSTER

Just before the Christmas holidays it was my happy fortune to pay a flying visit to one of our most notable colleges for women. The snow lay white and cold over the Massachusetts mountain tops. The campus glittered under its shield of frozen ermine, but in the college halls all was bright activity and eager life. I sat up rather late that evening, after the students had retired, talking with a group of interesting women in the president's own parlor. These ladies were busy around the lamp, and as enthusiastic over their unwanted task of sewing as the youngest freshmen could have been, for they were dressing dolls for the Christmas tree at Christodora House, New York. There was a box to be sent the next day, and their fingers flew over the seams, and they adjusted the pretty bows and sashes, while they fancied the delight their gifts would carry to the little children of the very poor who should receive this holiday joy.

Christmas is far in the background now, but Christodora House is a beacon light for the Master the whole year round. May I tell you about it? An interdenominational settlement of young women, planned and carried forward on distinctly Christian lines not only, but with an aggressive Christian purpose, it makes its appeal to all who love and serve the Master. That it was begun in faith and humility and has been nurtured by prayer, that no step has been taken without devout waiting on God, and that it is strongly and directly evangelical make it intensely interesting as an experiment in philanthropy, and give it a claim on Christian people everywhere. We all have something at stake in the evangelization of a great city. So many avenues lead out from it, so many pathways lead into it, that no quiet rural dweller, or resident of any town through which the railroad passes to and from New York, can be indifferent to what is going on there.

In June, 1897, two young women, Miss C. I. MacColl and Miss Sara L. Carson, having previously consulted friends and taken counsel of God in prayer, rented an ordinary five-roomed flat, a cellar and a little room back of a store, at 163 Avenue B, New York, and went there to live. Their only furniture consisted at first of an iron bedstead and a mattress without pillows, a common kitchen table and a few wooden chairs. After paying the first month's rent, they had only \$15 in their purse, but, with calm confidence in their Heavenly Father, they began their work. "They looked unto him and were lightened and their faces were not ashamed."

In the ward where Christodora House is situated there are 25,000 young women who earn their own living and help to support their families by daily work in factories and shops. When our two workers invited their neighbors, the young women and girls whom they saw in the street, to come to their first social meeting, they gave the privileges of an evening in refined association to girls who hitherto had known, socially, nothing but the dance hall, the saloon, or the street corner. With social needs and desires as natural and as peremptory as our own,

these daughters of the tenement district, working hard from early morning till evening, had been without a place or a welcome where Christian influence could impress them. True, there were missions and missions doing good work, but these necessarily failed to give the home contact which is part of the beneficence of college settlement work.

"What hath God wrought!" is in my mind whenever I go to Christodora. For in one year from the time the settlement modestly began, it outgrew the narrow flat and the dark cellar at 163 Avenue B and migrated to its present home at 147 Avenue B, opposite the breezy space of trees and walks known as Tompkins Square. Here, in a spacious and beautiful four-story house, which has been purchased and put into thorough order, the many-sided work of the settlement is carried on. Eighty per cent. of the young women and little girls who throng the doors of Christodora are Hebrews and Roman Catholics, but they gladly attend the gospel meetings and crowd into the Bible classes. Many of the girls have been hopefully converted. A varied educational work under competent teachers gives opportunity in the evenings for girls to study arithmetic, history, English literature, stenography, music, typewriting, cooking, dressmaking and millinery.

The original family of two resident workers has increased to twelve, and there are constantly present there young women from our several colleges who are availing themselves of this opportunity to study settlement work. An advisory council of well-known Christian men and women gives its support to the enterprise, and chapters, contributing \$100 annually to Christodora, have been organized in several colleges, among them Smith College, Mt. Holyoke and Syracuse University. Individual sustaining members pay \$5 a year. Young women temporarily staying at Christodora, that they may come in contact with the work, pay \$5 a week for their board. Gifts of money, of books, of furniture and of pictures are most welcome.

To tell you of the several clubs in operation, the Clonian and Margaret Sangster Clubs, the Loyalty and Fidelity and the Sunshine Clubs, composed of young women in the two first mentioned, of half-grown girls in the second, and of wee children in the last instance, would take more space than this paper can afford to spare. But they all meet to sing God's praise and to pray to him; they all have for their inspiration loyalty to Christ; they are all centers of a deep, true religious life; and in that part of New York Christodora House stands for the improvement of homes, for good morals, for the cleansing and uplifting influence which comes where Christ is honored.

In one word, while the spirit of the world thinks of itself and helps itself, charity, which is the Spirit of God, thinks of other people and helps other people. And now, to be always thinking of other people's feelings and always caring for other people's comfort, what is that but the mark, and the only mark, of a true gentleman and a true lady? There is none other and there never will be.—Charles Kingsley.

## The National Congress of Mothers

THIRD ANNUAL MEETING, WASHINGTON,  
• FEB. 16, 17

BY LILLIAN CAMP WHITTLESEY

The first meeting of the National Congress of Mothers in 1897 was simply initiative. Attracted by the novelty of the call, a crowd of the interested and the curious filled and overflowed the banquet room of the hotel where the meetings were scheduled. A large hall was hurriedly engaged, where interesting addresses by notable people were given, and the newest new movement shot up like a fountain, played for three days and apparently subsided.

The second year was one of erratic impulse; various fads, like colored lights, were mingled with the congress. It was held in a large opera house, and its purposes and aims seemed hopelessly mixed with the unreal and the visionary that dwell upon the boards. The third congress, just closed, has been one of organization and of obstacles, yet of the three it has been the most valuable. The organization was brought about last year, and became imperative when the benefactress who had supplied the funds for the previous meetings wisely concluded to close her check-book to its interests.

The Mothers' Congress is now duly incorporated, and has permanent headquarters here in the same great office building where the Daughters of the American Revolution have pre-empted a number of rooms. The Mothers are two flights higher up than the Daughters. Any communication addressed National Congress of Mothers reaches them.

The rather lengthy constitution that changes the aggregation to an organization states that the objects of the congress shall be to promote conference among parents upon questions most vital to the welfare of their children, to further and develop the manifold interests of the home, co-operate with educators in their mental and moral training, etc. State assemblies of mothers, and home-makers' clubs are entitled to representation in the congress, and each local club can send its president and delegate and an additional delegate for every twenty-five members. Each delegate has a vote. There is provision for affiliated societies. The constitution is long and awkward; in attempting to put in everything it gives occasion to endless queries.

The obstacles began a couple of days before the congress was to meet, with a snowstorm that blocked all the railroads and stopped every car line in the city. Six women waded to the place of meeting and stood a hapless row before closed doors, bolted within and barricaded by snowdrifts without. They toiled back to their hotels to learn from the papers that the opening of the congress had been postponed for two days. On Thursday a pelting rain, added to the snowbanks, made rubber boots a necessity, but once under cover the limited audience stayed through the day, for the rainfall slid into a sleetstorm that made progress on the streets a menace to life and limb. The final day of the congress was little better. Such weather would have been an extinguisher to any cause or congress of

causes not bubbling and boiling with the most ardent enthusiasm.

The meeting place was a church, and the congress lent itself to this environment rather than to that of the hall or the opera house. Its tone was distinctly religious and decidedly orthodox. The audiences were not large—never more than four or five hundred. There were few, if any, women present who are prominent in social or official life here. The delegates were a simply-dressed, eager company of mothers, teachers and maiden aunts, who had their note-books and jotted down points from Dr. G. Stanley Hall's wonderful talk on Adolescence till they were lost in simply listening to his masterful and beautiful analysis of youth. He left his hearers to draw their own inferences—watchfulness, sympathy, patience with the boys and girls in their teens. Give them the best in the golden days when fancy, poetry and love wake to rhythmic music, but permit no crowding, no pressure.

A most delightful and practical paper was that on Literature for Children, by Mrs. Birney of Philadelphia. It should be published as a leaflet, for its suggestions are many and valuable. Leaflets are to be sent out this year to all who will apply for them. They are to be prepared by experts and will be in series of eight topics each, so that they can be made the basis of a year's work on several different lines. Lack of funds has thus far prevented the publishing of the report of last year's congress.

Of course the program could not be followed. Though some of the speakers and a number of the delegates were detained from five to thirty-five hours on the way, the times of their arrival did not tally with the general postponement of the meeting. But every speaker reached here and gave a paper. The addresses were mainly by men, and the discussions that followed were generally to the point. The talks by medical experts were followed by a fire of questions that forced professional advice, minus the fees. The congress successfully evaded irrelevant topics. The National Sabbath Alliance and the George Junior Republic came in naturally under morals and reform. A minute was adopted requesting the Congress of the United States to so deal with the newly-elected representative from Utah that his name will not be continued on the roll. A resolution was read expressing complete confidence in the war policy of the President. At the suggestion that the war is over, the word "war," very obnoxious to some of the delegates, was omitted.

The social features of the congress were few. Receptions were given up on account of the weather. The ladies went by appointment to the White House the day that the President was captivating Boston. Mr. McKinley bowed to them as they were presented to her, and pathetically fondled the children who came with them. Mrs. Birney, the originator and president of the congress, is very winning, and there was no clashing during the sessions, but there was a lack of promptness in calling them to order. The ladies, while lunching on coffee and sandwiches in the basement, looked over the tables of kindergarten supplies and cases of books that are more fascinating each year. A num-

ber of colored women were present, and the report of their work is a strong factor for the continuance of the Mothers' Congress. The meetings from now on will without doubt improve, but they can but be similar to this. It is line upon line, precept upon precept with the mothers as with the children. It would be a weariness to body and soul to attend every session of such a congress year after year. But the delegate comes but once, and gains suggestions that she can carry back to her circle or club, that is always a different body from what it was the year before. In this way the benefit of the geysers of wisdom that spout once every year at the national capital is distributed throughout the country, and those who run back and forth carrying their pitchers are themselves greatly heartened and refreshed.

## Susanne's Visit to New York

BY FRANCES J. DELANO

IN TWO PARTS. PART I.

Miss Amelia Stiffneck closed the door behind her, and then the children, tumbling out of their straight-backed chairs, rushed to the window that they might see the last of the waving plumes on Miss Amelia's hat. Her carriage had scarcely vanished around the curve in the road when they burst upon their mother with a storm of questions.

"What is Miss Amella going to do, mother?"

"Is she going to take Susanne to New York with her?"

"Will Thuthanne'th hat have featherth on it like Mith Amella'th?"

"Will th-he have ith cream when th-he getth to New York?"

All these questions being answered in the affirmative, the children turned and stared at Susanne, who stood by the window holding her shaker in her hand and gazing out across the fields.

"O my! Ain't you lucky?" said Jim, thrusting his hands deep into his pockets and regarding Susanne with admiring wonder.

Susanne was silent.

"I s'pose you think you can run right across the road there same as you can here, don't ye?" inquired Tom, with a knowing air.

Susanne had hardly grasped the fact that she was really going to New York, so the matter of crossing the streets had not yet presented itself. "I don't know," said Susanne.

"Wall, now! I guess you've just got to stand still on the side the road till a perlice comes along and helps ye across. There's more teams passes the roads there in one day than what passes here in a year."

"They sweep the roads there, too," said Tom; "Jimmie Blake told me so."

Susanne had never seen streets any different from the little sandy road which wound along past her grandfather's house, and as she looked out upon it now she saw, in her imagination, a cloud of dust rising skyward.

"I should think folks would get dust in their eyes," she said, anxiously.

No notice was taken of this remark. The children were inquiring of their mother, who had just come back into the room, why Miss Amelia had not invited them to go to New York.

"Miss Amelia isn't your aunt," replied their mother. "Susanne is related to her on her mother's side. If Susanne's a good girl I wouldn't wonder if Miss Amelia'd do real well by her."

Just then Susanne, spying her grandfather coming across the fields, darted out of the door to meet him.

"Well!" said the children's mother, "if Miss Amelia thinks she's going to have an easy time weaning that child from her grandfather, she's very much mistaken."

"Ma, don't Thuthanne want to go to New York and eat ith cream?" inquired Esther, the youngest of the little brood.

"O, I don't know," replied her mother. "Susanne sets so much by her grandfather I don't know as anything'll ever take his place."

That same night after the fire was lighted and grandfather settled comfortably in his rocking-chair Susanne crept up into his lap. She had sat upon his lap every night since she could remember, but tonight she put her head down on his shoulder and tried hard not to cry. Old witches' faces and long, black dragons with fiery eyes looked out at her from the glowing logs. It seemed to Susanne that each one looked just like Aunt Amelia. She felt a keen sympathy for the bright sparks that chased each other up the chimney and went out into the mysterious dark.

Grandfather sang her favorite hymn.

Sweet fields beyond the swelling flood  
Stand dressed in living green.

Susanne had loved to think of those green fields. She imagined there must be a brook running through them and stone walls around them where meadow-rue and steeple-top grew, and perhaps there were some great rocks in them for little children to play on. This vision always made Susanne happy, but tonight she could think of nothing but great buildings and dusty streets where people hurried to and fro.

"Grandfather," said Susanne, after the cracks and quavers of the dear voice had ceased, "are there any sweet fields in New York?"

"No," said the old man, "but there's a park where they keep a sight of things for little girls to look at, elephants and kangaroos and rhinoceroses."

"If you were only going with me, grandfather!" said Susanne, trying hard to keep down the great lump that would rise in her throat.

"Grandfather's getting pretty old to travel, but he'll be thinking about Susanne and when she comes again she'll tell him all about the sights in New York."

"Is it going to be two weeks before I get back, grandfather?"

"You shall come home in two weeks if you want to," replied grandfather.

"Come, come, Susanne," called the children's mother, "it's time you went to bed now. Your Aunt Amelia'll be here early tomorrow and you'll want to get a good start."

The next morning Miss Amelia came bringing new clothes for Susanne and a black hat with feathers just as the children had expected. When Susanne came down stairs all ready for the journey, the children stood around her at a respectful distance and grandfather smiled upon her from the doorway.

"Any one would know that the child is related to me," said Miss Amelia Stiff-

neck, examining critically the curve of Susanne's eyelashes and the size of her ears. "How would you like to live with me all the time?" asked Miss Amelia.

Susanne looked up quickly and the color sprang to her cheeks. "I b'long to grandfather," she said, breaking away from the circle of admiring children and clinging to grandfather's great hard hand.

"Don't frighten the child," whispered the children's mother. "You must work slow with Susanne. Let her get weaned from her grandfather and then she'll like to stay well enough."

"Bring her back in two weeks," called grandfather, as the carriage started down the sandy road. But Miss Amelia was busy with the carriage robe and didn't hear. Susanne heard however—Susanne always heard when grandfather spoke.

Miss Amelia tried to be kind to Susanne all the way to New York. She pointed out rivers and lakes and hills and told her the names of them. Susanne couldn't remember them very well, but she saw two little boys with pails and she wanted to know where they were going. Aunt Amelia didn't know that. Then she saw an old man with white hair like grandfather's. Susanne wanted to know if he had any little girls, but Aunt Amelia couldn't tell. At last they reached New York and rode in a carriage down a long street full of people and Aunt Amelia kept pointing out great buildings and telling Susanne about them. There was a woman selling apples on the corner. She had a kind face and she wore a shawl over her head. Susanne wanted to know her name very much indeed, but Aunt Amelia didn't seem to know anybody's name.

By and by the carriage turned down a long street where there were many houses all exactly alike. Susanne was wondering whether the children that belonged in these houses ever went out into the street, and if they did, whether they ever got back to the same house from which they started, when the carriage stopped and Aunt Amelia got out. A black man opened the door. Susanne was afraid of him, but Aunt Amelia walked right by without looking at him and Susanne followed her. A pretty young lady wearing a white cap took off Susanne's hat and led her upstairs to a room where there was a bed as large as the whole of Susanne's room at home, and carved upon the headboard was a dreadful dark grinning face which, for some reason or other, made Susanne think of Aunt Amelia.

The lady with the white cap poured some water into a bowl and then she said, "Do you wish for anything, Miss?" Susanne stared at the white cap and shook her head. Then the young lady went away and Susanne was left alone with the dreadful grinning face for company.

If only grandfather would come and take her away, thought Susanne, and then the poor child, remembering how far away she was from grandfather's kind face and gentle voice, broke down altogether, and throwing herself on the floor at the foot of the bed where the grinning face couldn't see her she sobbed as if her heart would break.

After a while the young lady with the white cap came and washed Susanne's face and said kind things to her and smoothed her hair. Then they went down stairs, where the table was set.

Susanne tried to eat, but the black man was there, and Susanne couldn't spread her bread very well, and the black man kept passing things to her which she didn't want. Pretty soon Aunt Amelia spoke to him and he went away, and the nice lady with the white cap came and buttered her bread and gave her some jelly.

When Aunt Amelia got through eating she told Susanne she was going to take a nap and after that they would go to the park to see the animals; meanwhile Susanne might do just as she liked. So she went back to the room where the great bed was, with the grinning face over it. She opened her little trunk and took out a box. In the box were fourteen buttons. Susanne counted them all and put them back. "Tonight," she said to herself, "I'll take out one button, and then there'll be only thirteen, and tomorrow night there won't be but twelve. By and by there won't be but ten—ten won't seem so many as fourteen—and then there'll be nine and eight and seven and six and some day only one. Then I can go home where grandfather is." Here Susanne's face brightened almost into a smile.

After a while the white-capped lady came and got her ready to go to the park. Aunt Amelia took her in where the animals were, but Susanne couldn't enjoy them at all, they looked so sad.

"They look's though they wanted to go home," said Susanne to Aunt Amelia. "Don't anybody ever let them go home? Perhaps some of them has grandfathers waiting for them."

Aunt Amelia assured Susanne that the animals were contented; they were well fed and liked to be in cages. But Susanne couldn't help feeling sorry for them, and that night when she went to bed she cried herself to sleep, partly because she was sorry for the animals and partly because she was afraid of the grinning face, and altogether because she wanted to see grandfather.

(To be continued.)

### The Way to Sit

When our grandmothers were girls, and straight-backed chairs instead of cushioned divans were the usual resting-places, the young women held themselves with a straightness that was almost stiffness. Then when they grew old, they still held themselves like duchesses. For it is the way one sits rather than the exercise one takes that determines the erectness of the figure. A prominent physician says that the proper sitting position requires that the spine shall be kept straight, and that the support needed for the upper part shall be felt in the right place.

Therefore it is necessary to sit as far back in the chair as possible, so that the lower end of the spine shall be braced against the back of the seat. If this back is straight, the shoulders will also rest against it; but even if the shoulders have no point of support, it will be found that they do not need it, when the base of the spine is supported properly. This position makes no strain upon the ligaments of the spine. Every organ of the body is properly fixed by this attitude. The feet should rest squarely upon the floor; the hands should rest lightly in the lap, and thus perfect equilibrium and rest are secured. The arms should never be crossed, for that position causes a strain upon the spine, places a weight upon the stomach and diaphragm, and thus increases the labor of digestion and respiration.—*Ledger.*

**Closet and Altar**

*Thus saith the Lord of hosts, Consider your ways.*

While some can only realize the presence of Christ in the bread or in the order, we have the sense of this divine reality in the brotherhood of those who see the Lord. . . . The true dwelling place of Christ is in his brethren, even in the least of them. . . . He is not in the ritual, not in the building which we ceremonially dedicate, not in specific church forms or formularies, not in orders and pedigrees, not in history or in books, however august, but veritably in the heart and life of brethren beloved of him. He is in us and therefore strangely with us. At his table we may gain such a sense of this presence that, though he vanish from our sight, he will leave us with hearts burning and eyes opened to see him move along the way of obvious duty, sacrifice or service, till he come again to us and bid us join him in the home of perfect peace and absolute sacrifice.—*Principal Reynolds.*

Ours is the bond of love divine,  
Which knits us each to all and all to each;  
That love whose ever lengthening cords can  
reach  
From the white choir around Thy heavenly  
shrine  
To those who come in faith today  
Here to remember Thee.

—R. Brown-Borthwick.

Let us assure ourselves what this rite [the Lord's Supper] means and says. Its purpose is not to fix our gaze upon the bloody tragedy of Calvary. It does more than repeat a great example of love and fidelity. It does not mean expiation—penal suffering and satisfied justice. It is rather an invitation to draw nigh to Christ and share his life when it was at its highest point; not the suffering of it, but the joy and peace of it when it had gone through the toil and struggle and temptation, and had reached the point when he could say, "I and my Father are one"; my will is his will; my love is his love.—T. T. Munger.

Bread of the world, in mercy broken,  
Wine of the soul, in mercy shed,  
By whom the words of life were spoken,  
And in whose death our sins are dead;  
Look on the heart by sorrow broken,  
Look on the tears by sinners shed;  
And be Thy feast to us the token  
That by Thy grace our souls are fed.  
—Heber.

**PRAYER AT COMMUNION**

I praise and adore the ever blessed Trinity for the redemption of the world by our Lord Jesus Christ, and I come, O blessed Saviour, now to take and eat thy body which was broken for me. I come joyfully to drink of that cup which is the New Testament in thy blood, which blood thou hast shed for the remission of the sins of many. O merciful Jesu! create in me a mighty hunger after this bread of life, this bread which came down from heaven; and let this immortal food instill into my weak and languishing soul new supplies of grace, new life, new love, new vigor and new resolutions—resolutions that I may never more faint, or droop, or tire in my duty. Amen.

**Overheard in a Library**

BY GEORGE E. WALSH

"I am actually too tired to read any more. And look at the books and magazines uncut!"

The speaker looked ruefully at the self-appointed task before her—several of the new magazines, four weekly papers, a pile of the latest books of fiction and history, and the daily paper—all bristling with facts clamoring to be read.

"Yes, it becomes a burden to keep up with the times. I'm positively tired. If they publish many more books and magazines it will be impossible for people to read more than half of them."

"Do you pretend to read half of them now?" inquired a friend.

"I pretend to, but I don't. I suppose I'm a hypocrite to try to deceive myself into the belief that I read nearly everything that's published."

"Why do you do it? It's a self-appointed task, isn't it? You don't have to read so much."

"O dear, no, but one wants to be cultured and be considered up to date," replied the young woman, vainly striving to repress a yawn. "Other young ladies do it, and I must. Besides, I used to enjoy reading and it made me happy. But it is getting positively distasteful to me."

"Then I wouldn't read any more. I'd leave the books and magazines alone until I got hungry for them again."

"What an idea!"

"A good idea! You have mental indigestion. There is only one remedy for it. Give your mind a rest until it gets hungry again."

"What shall I do in the meantime? My mind can't stand still and do nothing."

"No, your mind needn't keep still. It will work in spite of you; but it doesn't need any more food at present. Let it digest the facts you have put in it in the last few months. You must have enough to think about, if you've been reading so steadily?"

"Yes and no. Somehow I don't remember much of what I've been reading. I suppose I could recall it if I stopped to think. There is so much to remember."

"Too much sometimes. Forget most of it and try to think of only a few of the best things you've read about. I've felt as you do dozens of times before. The fact is we read too much, trying to keep up with the times, and we don't think enough. Facts are crowding in upon us all the time. They come in droves—in the newspapers, in the scientific papers, in the magazines and in books. We devour them rapidly and then turn to get more. We don't use the knowledge thus gained at all. We become walking encyclopedias. We know dates, measurements of things, records of discoveries and inventions, the names of books and facts about every conceivable subject. But we don't think; we don't let this knowledge lead us into new lines of thought; we become superficial and mentally dyspeptic. Take my advice and read less and—think more. No offense I hope?"

"O, no; thank you for the idea. I'll try it."

"Then I'll guarantee a cure inside of three days. No charge, thank you. As a physician, I have no fixed rates."

It is a fact that children do exhibit some thing like inspiration. The awakening of the intellect in childhood is in itself one of the great miracles of life, and at no other stage of existence is the pure play of thought so vivid or the happiness which comes from knowing and imagining so great.—*The Dial.*



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2 March 1890

## The Conversation Corner

**T**WO or three weeks ago Angora *Toots* introduced himself and a select few of his fellow-cats to us.

But cats are not the only animals in the world—although they often act as if they thought they were, seeming to care little for anybody else, so long as they have their own warm place and their favorite bit of meat. Is it a proof of “evolution” that some human animals, perhaps even boys and girls, seem to show in their conduct the same selfish instinct? But I will fill the Corner this week with other animals which are caged up in my drawer.

Do you remember the mention in the Corner, last fall, of a Massachusetts lady taking a kodak with her back to her school in the South? What do you suppose is her first contribution to the Corner? A lot of ostriches! She captured them while on a holiday trip to Florida. I have just looked in Nuttall's Ornithology of North America to learn something about these strange birds, but found nothing—to my surprise, until I remembered that they were not Americans, but immigrants from a remote quarter of the world. But let us read the photographer's letter.

*My Dear Mr. Martin:* Will your Cornerers turn Southward while I tell them of a large ostrich farm in Jacksonville, Fla., which I visited a few weeks ago? In large yards sixty-two ostriches, from four to forty years of age, are kept. One large fellow, the keeper told us, is valued at \$1,000. He stands higher than a tall man. By training, he will drop on his knees, spread his great wings, shake his proud head, then quickly jump to his feet and march about the pen, evidently proud of his beauty. He has been fitted to a light harness, and will draw a small wagon to town. The oldest ostrich (forty years) was imported from Africa, is kept under cover and tended with much care. Their eggs weigh four pounds each, the shells being strong enough to be used as drinking cups by the native Africans. Some of the birds were very accommodating, and collected themselves together in one corner for their picture, although, as they walked about continually, I am not sure how the film will come out.

The keeper told us that that farm and a similar one in California, owned by the same firm, were the only farms in this country. The ostriches are imported from Africa and often die from change of climate. The business is an industrial enterprise for raising ostrich feathers. In a shop, connected with the farm, beautiful plumes of all sizes and fine ostrich boas were for sale. These are sent all over the country. Perhaps I will tell you later something about life in Georgia. C. R. B.

I think of several **???** to ask about these big birds—whether their eggs are suitable to be eaten by Floridians or Africans, whether they defend themselves in America as in Africa by kicking, and whether they are allowed a race track to exercise themselves in running; I think they could beat any track team of boys on the American continent! It is rather sad to think of these ostriches as being so vain of their plumage, but I do not know as we can blame them, when not only savages in Africa, but ladies in civilized countries—like England—steal the poor bird's feathers to display on their own heads. Do our boys resemble ostriches in any respect? Perhaps in their vacation appetites! I hope the picture and letter will send us to the libraries to learn more about these wild birds of the African desert, now transformed into tame fowls on an American “farm.”

From a Florida ostrich to an Iowa woodpecker is quite a jump, but you will be interested in this letter:

**STACYVILLE, Io.**

. . . He was a bright, saucy woodpecker, his black suit ornamented with red epaulettes, and his head crowned with a white cap. I saw him quarreling with the crowd of sparrows that claimed possession of the little bell tower of the church building. I noticed that as long as the sparrows kept away from the edges of the roof the woodpecker did not trouble them. I went out to investigate, and this is what I found. Mr. Whitecap had been bringing acorns, and after stripping off the shell had inserted the half-acorns under the edge of the gable ends of the roof, until there was almost a continuous row of acorns from side to side. The shingles were warped sufficiently for him to insert the acorn, and when it did not go in far enough to suit his idea, a few raps of his beak finished the job. I shall watch to see when he uses the stores from his granary.

M. J. P. T.

It would be a still greater task for an ostrich to run or a woodpecker to fly to the home of the next bird in order. It



was a curious mistake that brings him into the line at all. In the Corner of Nov. 17 a correspondent related his boyhood experience of getting a “square meal” at “the old Chough Inn” on Salisbury Plain, which I very wisely spoke of as “Chough's Inn,” as though it were kept by some Mr. Chough! The gentleman wrote me that

The “Chough Inn” was named from a bird of the crow family, whose picture was painted on the sign.

On looking up the word in the dictionaries I find that the chough is a Cornish bird, its picture resembling closely its familiar American cousins, a quartet of whom in today's great snowstorm are boldly lighting under the kitchen window, the children calling them, “Billy McGee, McGaw.” (What can they mean?) But who of all our readers noticed the mistake, and who now can give the right pronunciation of the bird's name? If you saw him swinging on a bough, would you call him *chow*? Or, seated on a trough and making a dinner of *dough*, until he had got *through*, would you call him *choff* or *cho* or *chew*? Or, was he drinking from an Irish lough, would you try to catch the sound of a Scottish *loch*? Or, if you think this is enough, will you settle down on *chuff*?

I hope there is room now for a story, just told me by a lady—[No, Mr. Martin, there is not room for the lady's story, although I can see it is a remarkable one!] —D. F.]

*Mr. Martin*

## Corner Scrap-Book

(*For the Old Folks*)

“PETER PARLEY”

How much our “Old Folks” do think of “Peter Parley,” his geography and his verses!

**ROCHESTER, N. Y.**

. . . In reading the Corner page I am constantly reminded of my young days in Massachusetts. What one learns in childhood comes to mind in old age, like

The world is round and like a ball.

The first time I was in Boston was when the Boston & Albany road was opened. I remember the small depot opposite the Clark and Holman hotel, then new, also the great abolition fair held in Tremont Temple, 1840. Mrs. C. T. Torrey had the booth next to mine. Her husband was imprisoned for aiding slaves to escape.

MRS. C.

The “Boston & Worcester” was opened for travel, I think, in 1834, although I did not then live in Boston. No doubt that opening was considered then as great an affair as the running now of a through train into the magnificent Southern Station, with the President of the United States on board!

**PROVIDENCE, R. I.**

. . . I was born in 1826 and went to school as soon as the law allowed in New York State. After reading Peter Parley's Geography my studies were Webster's spelling book, United States history down to 1815, Olney's geography and maps, Murray's grammar (good), Daboll's arithmetic (O dear, I never got far!), Blair's Lectures on Rhetoric—fine. I wish you would print the verses beginning, “The world is round and like a ball.”

E. N. D.

Well, here they are; copied verbatim:

### GEOGRAPHICAL RHYMES

(*To be repeated by the Pupil*)

The world is round, and like a ball  
Seems swinging in the air,  
A sky extends around it all,  
And stars are shining there.

Water and land upon the face  
Of this round world we see,  
The land is man's safe dwelling place,  
But ships sail on the sea.

Two mighty continents there are,  
And many islands too,  
And mountains, hills and valleys there,  
With level plains we view.

The oceans, like the broad blue sky,  
Extend around the sphere,  
While seas, and lakes, and rivers, lie  
Unfolded, bright and clear.

Around the earth on every side,  
Where hills and plains are spread,  
The various tribes of men abide,  
White, black, and copper red.

And animals and plants there be,  
Of various name and form,  
And in the bosom of the sea  
All sorts of fishes swarm.

And now geography doth tell,  
Of these full many a story,  
And if you learn these lessons well,  
I'll set them all before you.

That may please the O. F.'s, but I do not think they learned as much about geography as children now in the eighth grade do from the beautiful illustrations and maps of modern books—we will not yield everything to “old times”!

I have just found on my desk—what I ought to have opened long ago—the Connecticut Quarterly (Hartford, Vol. IV., No. 3), with a most interesting article about Peter Parley, written by his daughter, Mrs. Emily Goodrich Smith. The O. F.'s ought to read that! It tells how he chose his *nom de plume*; conjugating the French verb *parler*, to talk, he saw that was just the name—Peter Parley. “Peter the Talker”!

L. N. M.

## How Does Jesus Christ Work Among Men\*

By Rev. A. E. Dunning

John has recorded the words of Jesus in the temple in which he declared himself the great revealer of the truth. John illustrates the meaning of the words of Jesus by showing what he did after he had gone out from the temple. He came, as he was walking through the city, upon a man who had always been blind, who was sitting beside the street begging. The disciples did not seem to think of helping the beggar. But his condition suggested to them a question as to the cause of his blindness. Jesus made the man's case an illustration of his work in the world.

1. He ministers to present needs. His disciples wanted to discuss the doctrine of sin in connection with the blind man. Jesus answered them by saying, "We must work." Then he went at once to work. He made an ointment of clay and saliva, spread it on the man's eyes, and told him to go and wash his eyes in clear water at the pool of Siloam. Thus he taught his disciples a lesson concerning his mission which needs to be taught again to every generation. They wanted to know whether the man's blindness was the consequence of inherited or personal sin. But Jesus brushed their questions aside with the simple assurance that, since the man was certainly blind, he furnished an opportunity to show what God could do for men. That opportunity must be seized at once. While they were discussing metaphysical problems the man in need might pass beyond their reach unhelped.

The night is coming speedily for every one, when he can no longer work. If we do not work the works of God during our day, then our day will have been wasted, and no skill acquired in dialectics can compensate for our neglect to minister to needy men in God's name. Many Christians are more disposed to discuss kinds of sin and methods of remedying them than to turn men from sin and bring them out from under the curse of its consequences. I have heard men discuss hotly theories of sin and the atonement, while sinners of ordinary intelligence could not understand the distinctions over which they disputed. I remember that, after a ministers' meeting devoted to such a discussion, a witty member present suggested that they had turned on the gas without lighting it. Jesus said, "So let your light shine before men that they may see your good works and glorify your Father which is in heaven." Gas unlighted is poison. So often is theological discussion not transmuted into motive for service to men.

2. Christ enlarges spiritual vision. It would have been possible to give the blind man sight without doing much service to the world. Everything depended on what he should be led to see. Jesus both gave him sight and put before his eyes what was worth seeing. He opened the spiritual through the physical vision. He used no mystic remedies. The clay and the saliva were within every one's reach. But when the blind man came back from the pool of Siloam seeing, he perceived that the power which gave efficacy to the remedies was divine. He did not talk much about the clay and the water. His thoughts were absorbed in considering two facts—that he could see and that the man called Jesus had made him to see. It was the latter fact which transformed the world for him. To see Jesus is to have the true light. When he touches the soul it beholds heavenly visions. To see Jesus as he is is the greatest blessing which can come to any one. Then "we shall be like him; for we shall see him as he is."

But the act of Jesus which made the blind man see made the Pharisees more blind to the truth. Jesus said, "If ye were Abraham's children, ye would do the works of Abraham."

\* The Sunday School Lesson for March 12. Text, John 9: 1-41.

The Pharisees turned away from the gift which the man had received and from the power of him who gave it to the question how a man could give sight to one born blind and yet be a good man. They were divided on it for a time, but by and by they came to an agreement that Jesus was a sinner. That was to be expected. When men start such a discussion in the face of such a deed they are all likely soon to get on the wrong side. In the face of sin destroying and the Saviour ready to deliver, men often dispute over questions concerning the origin of sin and the methods of salvation, while they grow too blind to see either sin or salvation.

Yet Jesus showed in this act that he was the true light. Multitudes now see by the vision he gives the glory of the gift to the blind man, the divine power of Jesus and the blindness of the Pharisees.

3. Christ leads men of spiritual vision to believe on him. The blind man had to suffer for the blessing he received. His neighbors did not rejoice with him. They felt as if sin had somehow been left unpunished, and as they could not reach him who had set the sinner free they cast the man himself out of the synagogue. They did what they could to offset his new joy by cutting off his religious and social privileges.

Yet the grace of God is greater than men's malice. What Jesus had done for the man and what his neighbors did to him made him ready to receive the greater gift. When Jesus told him that he was the Son of God, the man accepted the life which goes with the light. Thus around that supreme sentence, "I am the light of the world," this incident presents one great truth in varied forms. Vision is given to sightless orbs, the nature and extent of the true light is revealed, willful spiritual blindness is made manifest, and the vision of the Son of God is given to the man who had received from him power to see the outward world.

This is the vision we seek and seek to impart to others. It is simply the disclosure of the true character of Jesus Christ. He reveals himself as the Son of God. The question comes to each one of us, "Dost thou believe on the Son of God?" Happy are those to whom his glory is so revealed that they, like the blind man restored, believe and worship.

### Baptism and the Lord's Supper

I have been much interested in what you have recently said under the heading, Comprehensiveness of Congregationalism. You speak of making no distinction whether a brother has been baptized by sprinkling, pouring or immersion. According to the prevailing practice in Congregational churches, would a brother who had not been baptized in either of those ways be received into membership? Would such brother be considered as entitled to come to the communion table, and would he be invited or encouraged to come?

INQUIRER.

[We doubt if this question refers to any actual case. If a brother wished to partake of one of the two sacraments instituted by our Lord and to reject the other, we should wish to know his reason for it before answering his question. But if he believed himself in spiritual union with Christ and obedient to him, we should welcome him to the communion table. We have no doubt that the Master presiding at his table invited to it every one of his disciples; and any act by any of them to keep any others away whom the Lord has invited would be as unseemly as was the strife among the twelve to get the place of honor at the table when the Lord's Supper was first observed.—EDITORS.]

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## LITERATURE

## AUTHORS AND PUBLISHERS

Sir Walter Besant recently has printed privately a volume called *The Pen and the Book*, in which he makes severe charges against publishers as a body. He declares that by ten or twelve years' investigation he has become fully convinced that some of the great publishing houses are accustomed to take secret percentages on the cost of every item, and to charge for advertisements for which they have not paid, and in this manner to take from the proceeds of the book very much more than they were entitled to by agreement. That is to say, he openly accuses certain unnamed publishers of deliberate cheating in their relations with writers. Sir Walter has been, for some time, a pronounced champion of authors against publishers, but in this instance he has made more serious charges than ever before.

It is not surprising that they have caused great indignation among publishers, and *The Critic* states that Messrs. Heinemann, Sampson Low and others have answered his attack and insist that he shall go further and give details, mentioning the names of the guilty houses. This he certainly seems bound to do. It seems incredible that so experienced a man should have made such grave accusations recklessly, and, if he have the requisite proof, he certainly will do a great public service, not only to authors in particular, but to the up-building of general commercial integrity, by demonstrating that which he has asserted. If such practices exist among publishers, they certainly deserve to be exposed and checked, and publicity, and hardly anything else, will accomplish this desirable result.

On the other hand, it seems almost equally incredible that business men of good repute should condescend to knavery of the sort charged upon them. We have no doubt that the indignation of the publishers named is based upon entire consciousness of their own innocence, and it is not to be supposed that many publishing houses of supposed good repute can be proved to have been thus at fault. In the interests of truth, and of confidence between authors and publishers hereafter, the matter deserves to be sifted to the bottom. We are sure that on this side of the ocean no publisher of any high standing can be justly accused in the same way. Indeed, we should doubt if any publishing house, sufficiently well-known to claim legitimate place, would be guilty of such practices.

The advantage usually is on the side of the publisher in dealing with authors, and mutual arrangements between them should be such that the author may have every opportunity of satisfying himself beyond question that he is receiving all which is justly due him from his publishers. It ought to be accepted as a matter of course by publishers for an author to claim and exercise this right. But without mutual confidence business cannot go on, and publishers naturally object to whatever fairly seems to express suspicion of their integrity. Authors, even before they take pains to protect themselves from possible impositions, should see to it that they deal only with publishers who are upright and honorable gentlemen, on whom confidence may be bestowed as freely as on any other men of high character.

## BOOK REVIEWS

## THE STUDENT'S LIFE OF JESUS

Acuteness, candor and conspicuous fidelity to its purpose are the notable characteristics of this volume, by Prof. G. H. Gilbert of Chicago Seminary. It does not undertake to set forth the teaching of our Lord directly or prominently, but only to narrate the events of his earthly life in their true order and relations. And it aims to do this primarily for students. Therefore its work is historical and critical. Its claim to be scientific in method is fully justified. It is thoroughly modern in spirit and manner although it makes few con-

cessions to the claims of the later radical criticism.

The Introduction is a careful study of the gospels, the sources of our knowledge about the life of Jesus. The conscientiousness with which objections to their trustworthiness and other difficulties are stated and discussed gives the reader confidence in the author's good sense and fairness, and strengthens the conviction of the trustworthiness of the conclusions reached. Such a subject, for instance, as the supernatural conception of Jesus, to which the first chapter of the body of the volume is devoted, is treated with sound wisdom. The author accepts and defends the doctrine, but not with the least lack of appreciation of the difficulties involved. Indeed, he is likely to be regarded by some as too cautious in his claims.

The balance of the book, sixteen chapters, embodies the biography itself. Conflicting accounts of the same matters are compared, the order of events is indicated, and the progressive development of our Lord's own consciousness of his mission is well portrayed. Some may question whether he did not possess from the outset a fuller appreciation of it than is here indicated, but it is an open question, of course. Whether the transfiguration and the resurrection were visions or objective realities and similar questions are discussed with a clearness, completeness and judicial calmness which all scholars must admire.

The work is admirably adapted to its end, the use of students. But it well may be circulated among others, for its scholarship does not interfere with its serviceableness. Any ordinarily intelligent layman will like it, and it will be a useful book in the Sunday school library, although it is not in the ordinary narrative form. [Macmillan Co. \$1.25.]

## RELIGIOUS

Prof. R. F. Weidner has rewritten carefully Part One of his useful *Theological Encyclopedia* [F. H. Revell Co. \$1.50], and has included an introduction and department of exegetical theology. It is a summary of the subject intended for the use of students and for purposes of reference, and does not attempt to go fully into details upon its topic. It discusses the place of the theological encyclopedia in the study of theology, the method, the character and the work of the minister, the theological school and students in their various relations—all this in the introduction. It then passes to consider theology as a positive science and a practical art and its relation to other departments of learning, and continues with a study of the definitions of theology, the Old and New Testaments, the importance of the study of the original languages, best methods of teaching them, Biblical archaeology, the higher criticism, textual criticism, etc. It is elaborately classified and subdivided and embodies a large amount of information in a lucid and easily available form. The author is conclusive without being radical in spirit, and is eminently candid and fair. A useful feature of the book is the frequent bibliographies appended to specific divisions, each enumerating the literature of the subject of that particular section. It will be found a serviceable and more than ordinarily intelligible work.

Ministers and theological students will appreciate *A Manual of Patrology* [Charles Scribner's Sons. \$1.50], by W. N. Stearns, to which Prof. J. H. Thayer has supplied the introduction. The book meets a conceded want, inasmuch as it supplies a concise account of the chief persons, sects, orders, etc., from the first century down to the Reformation. The author has supplied valuable bibliographical references. The difficulty of mastering and retaining the great mass of facts here contained is so great that there are very few scholars of Christian history who have not been gravely hampered by it, and such a work will prove its value immediately upon examination. It is an essential in every theolog-

ical library. Its definitions are all brief, but they contain the substance of what most of us need to know.

*Love to the Uttermost* [F. H. Revell Co. \$1.00], by Rev. F. B. Meyer, contains discourses which are expositions of the thirteenth to the twenty-first chapters of the gospel of John. It succeeds his former book on the first part of the gospel, entitled *The Life and the Light of Men*. Its contents are rich in spirituality and in practical pertinence to daily life, and the different sermons, although they have distinct individuality, form a series characterized by a steady progress of thought and cumulation of effect. In the latter part of the book the narratives of the four evangelists are interwoven so as to give a terse and connected account of the last hours of our Lord before his crucifixion and death. The book illustrates the author at his best.

The twenty sermons which make up *The Armor of God* [Dodd, Mead & Co. \$1.50], by Rev. S. A. Brooke, illustrate the more spiritual and stimulating—possibly we might add the more evangelical—sort of Unitarian preaching. They are upon such themes as the Armor of God, the Simplicity of Christ, the Thirst for God, What in Exchange for the Soul? What Is Christianity? the Kingdom of God, etc. They are plain, simple, earnest discourses appealing strongly to the spiritual nature and made with constant, practical application to life. They exhibit a considerable understanding of human nature and of how to adapt religious teaching to it wisely.

Mr. S. G. Ayres and Prof. C. F. Sitterly are the authors or, more properly, the compilers of the *History of the English Bible. Studied by the Library Method* [W. B. Ketcham. \$1.00]. It is a bibliography intended for the use of theological students and others, and it enumerates in order the chief writers who prepared the way for the making of the English Bible, or who have had something to do with the development of the work into what it is. Its various editions, revisions, etc., are included, and the volume is furnished with alternate blank pages for notes and references. It is a useful hand-book and eminently adapted to aid practical study.

*The Hymnal of the Evangelical Church* [Eden Publishing House] is a compilation offered by the Lutheran Church of this country to its members. It has been edited by Rev. C. G. Haas. The fact that the use of the German tongue is rapidly being abandoned by American Lutherans, so that a hymnal in English adapted to their special wishes is called for, is the cause of the compilation of this work. The author has shown a skillful blending of denominational loyalty and that liberality which seeks to cull from other collections the most appropriate and best of their contents, and the result is a valuable work. Some new melodies never before published in this country have been introduced, there are some new translations of fine German hymns and the contents are arranged according to the church year as well as under some general headings. The book is rich in German chorals, and although it omits many old English tunes to which most American Christians are accustomed the substitutes which it offers are in themselves excellent. There is a children's department containing over fifty hymns and tunes for Sunday school use, and there are anthems and canticles, and an appendix containing the gospels and epistles of the church year, together with various prayers and Psalms chosen for responsive use. It is a substantial book and a credit to the denomination.

## STORIES

Whether because of skillful advertising or of a genuine public interest, *The Open Question* [Harper & Bros. \$1.50], by C. E. Raymond—who is said to be a Miss Elizabeth Robins—is being talked about a great deal in England. She calls it a Tale of Two Temperaments. Her readers are more likely to regard it as the setting forth of the inevitable

ness of the law of heredity and a plea in defense of suicide. It is much too long and very uneven. Portions of it are exceedingly tedious. Yet as a whole it is able and often brilliant. The two leading characters are clearly portrayed types with abnormal, picturesque, fascinating and in many respects noble, qualities, and their grandmother, who, after all, is the prominent figure in the story, is a masterly conception. English although the author is, the story is laid chiefly in this country, and at the West, and familiarity with a certain kind of American life is revealed which is unusual in foreigners. Scenery and incident receive comparatively little attention in the book, but in respect to these also the author shows true power. The physical, metaphysical quality of the story is where its strength lies. It is sad and even depressing, and we have no sympathy with the implied approval of the climax. But we concede cheerfully the author's remarkable ability in portraying character and its development. The sturdy, domineering grandmother especially, bound by tradition and saturated with the pride of family, forbidding, yet not without a warm place in her heart by no means impossible to be touched, is not soon to be forgotten. As for the marriage of the cousins, especially when over them hangs the shadow of inherited disease, there ought to be but one opinion about that. Nevertheless the book errs in making the impression that there is no escape from heredity, which really is only one of many important factors which shape human life, and the influence of which often may be largely neutralized. One sympathizes profoundly with the many-sided, spirited and unconventional heroine, always surprising in the unexpectedness of her actions, and wishes that her life had been more free from morbidity. The book is not altogether healthful in its influence, but we cannot deny its real ability or a certain charm which characterizes it.

*White Dandy, or Master and I* [J. S. Oglevie Pub. Co. 25 cents], by Velma C. Melville, is a horse's autobiography and is offered as a companion to Black Beauty. Its spirit and purpose are heartily to be commended. It advocates the sympathetic and kindly treatment of all animals, and explains how even well meaning men and women often fail to treat animals well. But it is so much too largely a record of suffering and abuse that we hesitate to commend it. It is uniformly mournful, and, with very few exceptions, the human beings who appear are base or brutal. In this respect the book is not true to life.

A collection of fresh stories in the dialect of the colored people, entitled *Mammy's Reminiscences and Other Sketches* [A. S. Barnes & Co. \$1.00], by Martha S. Gielow, is picturesque and entertaining. The Negro manner of expression is well rendered, and several fresh songs add to the interest. There are some excellent illustrations.

#### EDUCATIONAL

Dr. E. S. Holden, in *Our Country's Flag and the Flags of Foreign Countries* [D. Appleton & Co. \$1.00], gives a history of the national flag in the first part of the book, and also describes the flags of other countries, with excellent illustrations. The book should be in every school and will be a valuable addition to every home library.—*Playtime and Seaside* [D. Appleton & Co. 32 cents], by F. W. Parker and Nellie L. Helm, is a volume of Uncle Robert's Geography—one of the Appleton Home Reading Books—which is prettily gotten up for the younger children.—Young botanists and teachers will appreciate Prof. W. J. Beal's little volume, *Seed Dispersal* [Ginn & Co.]. It is illustrated and makes its subject easily intelligible and interesting.

*La Main Malheureuse* [D. C. Heath & Co. 25 cents], edited by H. A. Guerber, is for students of French. It is in simple language and is an interesting short story.—*Altes*

und Neues

[Ginn & Co. 45 cents], a German reader for young beginners, by Karl Seeligmann, is printed in type which we do not like because it is hard for the eyes. In other respects the book is an excellent one for its purpose.—*Goethe's Egmont* [Ginn & Co. 90 cents], together with Schiller's sketch of the life of Egmont and his study of Goethe's Egmont, are bound together in one volume, and have been edited with introduction and notes by Prof. Max Winkler. Students of German will appreciate the book.

Prof. Joseph Le Conte's *A Compend of Geology* [American Book Co. \$1.20], issued first in 1884, has been revised and reissued, and will be found more serviceable than ever.—*An Elementary Course in Analytic Geometry* [American Book Co. \$2.00], by Prof. J. H. Tanner and Mr. Joseph Allen, has some special features which instructors will value, and is not to be overlooked. It forms a volume in the Cornell Mathematical series.—Another volume in the same series is *Elements of the Differential Calculus* [American Book Co. \$2.00], by Prof. James McMahon and Dr. Virgil Snyder. It has been prepared primarily for classes at Cornell. The student of advanced mathematics will appreciate the judicial skill with which this has been adapted to his need.

Another edition of the *Reader's Handbook* [J. B. Lippincott Co. \$3.50], by Rev. E. C. Brewer, has been prepared after thorough revision and considerable enlargement. The work is a standard favorite in all libraries and many homes and the multitude who have accustomed themselves to use the earlier edition; and be thankful for it, will make haste to express satisfaction with this new and improved edition of it.—*The Free Expansion of Gases* [75 cents], translated by Prof. J. S. Ames from the French of Gay Lussac-Joule and Joule and Thomson, and *Prismatic and Diffraction Spectra* [60 cents], which the same editor has translated from the German of Joseph von Fraunhofer, have been published by the Harpers in their series of Scientific Memoirs and are treatises which advanced students of experience will appreciate at their proper value. For other people they have little attraction.

An excellent book for the public speaker is Rev. Dr. J. M. Buckley's *Extemporaneous Oratory* [Eaton & Mains. \$1.50]. It is exceedingly practical and covers the subject carefully. It deals with the several departments of its theme with wisdom and pertinence. Ample attention is paid to points which ordinarily are slighted in such treatises. Taking it all in all, we regard it as better adapted to really enlighten and help the public speaker than any other volume of the sort which we have seen.

#### MISCELLANEOUS

A series of essays on art and its relation to life, together with sundry notes more or less connected with the theme, are grouped in a book called *Angels' Wings* [Macmillan Co. \$2.00]—the title of one paper—by Edward Carpenter. In general the author's opinions are valuable and stimulating, and he has expressed them agreeably, but now and then most readers will exercise the liberty of differing from him. He says that Whitman had the "tramp of nations" to put into his verse. He would have been nearer the truth if he had said the "tramps" of nations. The individuality of the book is strong enough to render it interesting, and its divergences from wisdom are not numerous. Its essays are not immortal in their quality, but furnish interesting reading for today.

*Truth and Error, or The Science of Intellection* [Open Court Publishing Co. \$1.25], by J. W. Powell, deals with the elements of things, their classification, their development and the growing capacity of humanity to appreciate them and itself. It is a metaphysical treatise of the most metaphysical sort. Technical words and technical terms abound, and although it does not lack freshness of arrange-

ment or thought it is more difficult to master than it needed to be. The author claims to be neither an idealist or a materialist but presents what he terms the philosophy of science.

The bound volume of *Littell's Living Age* [\$2.25] for October, November and December of last year makes a substantial and attractive quarterly number, the diversified value of which can only be understood by examination. This long and well-established publication needs no commendation to those who know it, and it fully deserves hearty praise.—Those interested in Arctic exploration will be glad to read *White North* [Thomas Nelson & Sons. 80 cents], in which M. Douglas has described briefly, but effectively, the experiences of Nordenskiold, De Long and Nansen. The result is a compact and well-written and pleasing account of Arctic travel and exploration, which is free from tedious details, many of which are inevitable in a record written by an explorer himself, but which are very similar in all such records. In this book one gets the broader pictures and the general impression with good effect, which are all most readers desire in connection with the subject.

*Church Suppers and Entertainments* [Doubleday & McClure Co. 50 cents] belongs to the Ladies' Home Journal Religious Library. It contains a series of short papers on such subjects as a Few Suggestions for Church Fairs, an Old Time Concert, King's Daughters' Social, Good Ideas for Church Suppers, etc., and the committee on entertainment in almost any church will gain welcome light from its pages.—A new cookery book and one which looks attractive and is intended specially to meet the needs of small families is *Catering for Two* [G. P. Putnam's Sons. \$1.25], by Alice L. James. It is meant for households of two, or at most three, and we have no hesitation in advising young housekeepers to examine the book. The bills of fare suggested do not appear to be excessively costly.—*The Lake Country and the Land of Gold* [E. Darrow & Co.], by John Corbett, deals with early times in Central New York and with pioneer occurrences in Alaska. It possesses some value and interest.

A volume of short meditations collected by Hon. Mrs. Lyttelton Gell, entitled *The More Excellent Way*, comes from Henry Frowde [New York] and contains a choice selection of words of the wise on the Life of Love, gathered from a wide range of authorship. The book is tastefully printed in blue type with green border lines and capitals, and is one of those collections of excerpts which embodies much wisdom in small compass and in tasteful form.

*The Ambassador* [F. A. Stokes Co. \$1.00] is a comedy in four acts by John Oliver Hobbes. It was produced in London last June, but we have not learned how it succeeded. It represents people in alleged English diplomatic circles in Paris, and if properly acted it might be moderately entertaining, but it is by no means a great play.

Messrs. G. P. Putnam's Sons have issued a tasteful Christmas booklet, *On Christmas Day* [50 cents], by Ellen McH. Gates, with decorations by Agnes O. Crane. It contains verses on decorated pages.

#### NOTES

—Messrs. Little, Brown & Co. will soon publish *The Kinship of Souls*, a new volume by Rev. Reuben Thomas, D. D.

—The failure, just announced, of the publishing house of Lamson, Wolff & Co., of this city is a subject for regret. It has done excellent work.

—The next two volumes in Messrs. Houghton, Mifflin & Co.'s Cambridge edition of the poets will be Milton, edited by W. V. Moody, and Keats, edited by H. E. Souudder.

—Literature states that only \$2,000 of the \$20,000 required for the erection of a statue

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of Byron at Aberdeen have been subscribed, and the scheme may have to be abandoned.

Rudyard Kipling is said to be going to Mexico before long. If he studies the people as carefully as he has elsewhere, the results will be interesting and enlightening reading. At present, however, he is lying ill in New York.

At the auction of American pictures in New York week before last, 373 paintings brought a total sum of \$234,495, an average of more than \$628 apiece. This includes water colors as well as oil paintings and is the highest record ever made at a sale of American works.

The January issue of *McClure's Magazine* is out of print and almost 15,000 subscribers are yet unsupplied, according to *The Writer*. Kipling's short stories have caused a greater demand for it than ever. The February edition is larger by 70,000 copies than that of 1893.

*Blackwood's Magazine* has just brought out its one thousandth number. It always has been edited by a Blackwood and the same firm has issued it for eighty years. It stands at head of the list of the world's magazines in age and ranks in all respects with the best. Its longest-lived contemporary was born thirteen years later and died seventeen years ago.

The Metropolitan Museum of Art in New York has declined a painting, a poetic landscape, by the late Theodore Robinson, on the ground, it is said, that that class of paintings is not to be encouraged. It is a group of artists which offered the work to the Museum, and it is said to be finely executed. Some surprise is expressed at its rejection, especially in view of the recognized ability and repute of the painter.

#### BOOKS OF THE WEEK

*Ginn & Co., Boston.*  
GENERAL PHYSICS. By C. S. Hastings, Ph. D. and F. E. Beach, Ph. D. pp. 768. \$2.95.

*Harter & Bros., New York.*

LETTERS OF ROBERT BROWNING AND ELIZABETH BARRETT, 1845-1846. 2 vols. pp. 574. \$5.00.

RAGGED LADY. By W. D. Howells. pp. 357. \$1.75.

SHORT RATIONS. By Williston Fish. pp. 189. \$1.25.

THE ADVENTURES OF PHILIP. By W. M. Thackeray. pp. 640. \$1.75.

*Macmillan Co., New York.*  
THE DAWN OF REASON. By James Weir, Jr., M. D. pp. 234. \$1.25.

THE EPISTLES OF ST. PAUL TO TITUS, PHILEMON AND THE HEBREWS. With notes by Rev. M. F. Sadler. pp. 275. \$1.50.

MEN AND WOMEN. By Robert Browning. pp. 291. 50 cents.

*Funk & Wagnalls Co., New York.*  
POEMS BY RICHARD BEAUFORT—POET, SOLDIER, WORKMAN. With a memoir by R. J. Hinton. pp. 232. \$2.50.

Thomas Whittaker. New York.  
THE SHIP OF THE SOUL. By Stopford A. Brooke. pp. 116. 50 cents.

*Novello, Ewer & Co., New York.*  
HOW TO SING THE CHORAL SERVICE. By G. Edward Stubbs. pp. 110. \$1.00.

*Lyon & Healy, Chicago.*  
THE COCOA PALM AND OTHER SONGS FOR CHILDREN. By Mary D. Frem. pp. 82.

*PAPER COVERS*  
The Parish Choir. Boston.  
Nos. 853 to 900 of THE PARISH CHOIR. Each 5 cents.

Cuban Industrial Relief Fund. New York.  
INDUSTRIAL RELIEF FOR CUBA.

Department of Labor. Washington.  
BULLETIN NO. 20. Edited by Carroll D. Wright. pp. 171.

International Com. of Y. M. C. A. New York.  
CHRIST IN THE GOSPEL OF MARK and PHILIPPIANS: THE MODEL LETTER. By William G. Ballantine, LL. D. pp. 32, 29.

*MAGAZINES*

February. YALE REVIEW.

#### The Church Prayer Meeting

Topic, March 5-11. Creed Revealed by Character. Prov. 23: 6, 7; Matt. 12: 33-35; 25: 31-46.

Difference between what we believe and think we believe. God never deceived. Men seldom do long. Cultivate consistency.

[See prayer meeting editorial.]

#### Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 24

Mrs. James L. Fowle of Cesarea, Turkey, presided and spoke of the transforming power of the Word of God, illustrating her thought by missionary experience. Alluding to the gifts, small as well as large, which are broadcast upon the waters, making possible the Christian teaching which the missionaries are sent to give, she spoke of the "three dreadful r's"—reduce, retrench, retreat—which have such a chilling effect upon the work.

Mrs. Schneider reported an encouraging religious awakening in Aintab College, which seemed to begin with the impression made upon the students by the death of little five-year-old Willie Papazian. They gather in groups for prayer, and Mrs. Schneider recalls the twenty years which Dr. Schneider spent in that city and the time when there was no suggestion of a college, and rejoices in what has been accomplished. An extract was read from a letter just received from Mrs. Edward S. Hume of Bombay, in which she says: "We are having plague in terrible force again. The mortality yesterday was 226, probably 150 or more of plague alone. There is not such a panic as two years ago, but people are leaving, prices are rising and many shops are being closed. It is an anxious time for us. We have over 300 children as boarders in our schools, and the risk of one's taking it in their midst is more than serious. Last year two boys took it and 110 had to be segregated four miles out of town." Then the mother heart calls for sympathy when she says: "Gertrude is to go to America in April, leaving us quite alone. Mr. and Miss Abbott are also going to America and Miss Millard is to go to Wal to be with Mrs. Sibley while Miss Gordon takes her furlough. Two lonely individuals shall need your prayers and your sustaining sympathy. Ask for special prayers for our school and people."

Reference being made to the work of Bible women, Mrs. Thompson, quoting Mrs. Capron, spoke of the effect which cutting down any of the work has upon this department. Mrs. Julian Smith said that greater fruitfulness in the work in the foreign field will entail greater responsibility upon those at home. Opportunities are not going to be lessened. The American Board is inaugurating some new measures and the Woman's Board must not be satisfied with just keeping up the work which it has in hand.

#### Education

At Iowa College Mr. J. W. Martin of London is giving this year's course of lectures on the E. D. Rand foundation on the general subject Social and Municipal Reform Movements in England. Stereopticon illustrations were used with the lectures. He also lectured in the Congregational church on the Gospel of Thomas Hardy, attacking vigorously his spirit of pessimism and cynicism.

The Day of Prayer at Drury College has been followed by marked spiritual blessing. Several students have consecrated themselves to a new life, and Christian influences in general have been notably strengthened. Rev. D. M. Fisk of St. Louis, who addressed the students at that time, greatly helped some to a decision. Drury needs two or three new buildings; its over 300 students cannot be accommodated comfortably in the narrow quarters with which the college started over twenty years ago. For a new science hall \$25,000 have been offered on condition that a like sum be raised by the college for that purpose. Since 1891 Missouri has given \$150,000 to the college, and the Congregationalists of the State are now at work raising a fund for the endowment of a professorship. But help must come from outside the State for this new building.

#### The View Point of Others

Today's points are from two texts. The first is by Rev. J. J. Woolley of Pawtucket, R. I.:

"THE CONGREGATIONALIST HAS BEGUN THIS YEAR BETTER THAN EVER BEFORE."

This is prophetic of the months to come. The year of the International Council will be notable. The year's issues of *The Congregationalist* are to be in keeping with the full significance of that event. It means, too, that the purpose of the journal to serve the individual churches will be always at the front. Their place and part in Christian work will receive special attention.

Rev. C. S. Mills of Cleveland, O., sends his

"HEARTY APPRECIATION OF THE CONSTANT ADVANCE OF THE CONGREGATIONALIST, AND OF THE GREAT SERVICE IT IS RENDERING TO THE DENOMINATION."

This recalls an oft-forgotten truth—the denomination SHOULD be served. It exists in concrete form. It is not a "state of mind." We have a heritage to exalt, a mission to discharge. The denomination is the combined work and life of the churches—history past and making, crystallized. Because *The Congregationalist* seeks to increase its efficiency the paper becomes valuable to the entire constituency of churches.

He who recognizes that reads this journal.

Yours, *The Congregationalist*,  
Warren P. Landers, Supt. of Circulation.

#### Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. John Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House, Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent, Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie H. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York, missions in the United States, evangelistic and educational; in the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Do actions may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred schools for colored children in the colored colleges, twenty academies in the West and South ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. Tillington, Sec., 43 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes Hardford, Ct. Form of a bequest: I bequeath to the "National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 611 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Services on Friday evening to B. S. Soc. Corresponding Secretary, Room 609 Congregational House, Boston. Send clothing, comfort boxes, reading etc. to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## Life and Work in the Churches

### Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, March 6, 10 A. M. Themes: Symbolic Values in Public Worship. Prof. Waldo S. Pratt.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION, annual meeting, Berkeley Street Building, March 6, 2.30 P. M. Address by Bishop Lawrence.

SUFFOLK SOUTH ASSOCIATION, Phillips Church, South Boston, March 8, 2.30 P. M.

SUFFOLK BRANCH WOMAN'S BOARD OF MISSIONS will hold its twentieth annual meeting, Congregational Church, Franklin, Tuesday, March 7, 9.30 A. M. and 2 P. M. Basket lunch. Trains leave South Depot at 8.32 A. M., and 12.07 and 12.50.

AMERICAN YWCA ASSOCIATION, Boston Auxiliary, annual meeting, Central Ch., Boston, March 8, 3 P. M. Address by Dr. Rossiter of New York.

### Best Methods

#### PROBLEMS SOLVED BY A DOWNTOWN CHURCH

BY REV. W. A. BARTLETT

Such a church in a city of 90,000 people presents a different problem from one in a city of a million or more. Since Kirk Street Church, Lowell, Mass., was organized, in the day of Dr. Amos Blanchard of fragrant memory, the New England girl of the Lucy Larcom type has disappeared from the great mills, and her Irish sister has taken her place. The Hibernian brother is also here. That means immense Catholic churches in each part of the city, while the Protestant parishes wake up to a new environment. If it were simply the question, "How shall we maintain ourselves?" it might best be answered by giving up the down-town church. But it is also: "How shall we meet the needs of the stranger, the young man in business and the multitude looking for a warm-hearted church people?" Even if the families have pushed off from the center, they have not far to come; and the New Englander loves the church where his father worshiped, and will not lightly give it up. So we have undertaken two kinds of church work—both so congenial and satisfying that it may be worth while to tell the story briefly, especially as we have many letters asking information.

Two and a half years ago we organized a Men's League to assist in the evening service. These clubs are quite common, but ours works in this way: each man agrees to attend the evening service, and no other condition of membership is required provided that he comes properly recommended. Upon signing the constitution each receives a white button badge, which he wears on the lapel of his coat at all the evening services, and, though rather conspicuous, they are worn every day on the street. Besides the league inscription this button has the number of that individual member, which will never be given to another. A list of the names with numbers is printed in a little league manual, which is carried in the vest pocket. At our monthly assemblies it is not unusual to see men furtively consulting their books to find who is, say, "No. 28," with whom they may have been talking. These assemblies are for business as well as social purposes. Names of absentees are read, and individual members promise, specifically, to look them up. Then we proceed to eligible men, and others agree to bring them in, or at least to try. Each member is given a card with the numbers of one or more pews on it. He is requested to "keep an eye" on these and, if strangers are in them, to introduce himself. At the evening service, if the stranger is a man, he is invited into the vestry for a greeting from the president, pastor and other members, who meet informally to talk over the work of the day. We have found this more effective than the after meeting, which for men and women who have worked hard all day is often "the last straw." We try to avoid last straws, yet to derive spiritual good. Men will often make suggestions in these stand-up meetings; who never came near a prayer meeting, and a feeling of strong fellowship is engendered which makes for righteousness.

Several of our methods were "born, not

made." Some that we made have died, but those which came as a common impulse have given us great comfort. One evening fifty men stood around the piano singing "Abide with me" and other uplifting hymns. The effect of that singing was electrical. The hour was late, but the men were loath to go—quite an unheard of thing in an early-to-bed-early-to-rise city. Some one suggested, "Why not supplement our present choir with a large male chorus?" Everybody said, "Just the thing," and the next Sunday evening nearly fifty men took their places in front of the pulpit, and the "family sing" took on new meaning and interest. It is not surprising that the league adds new members every week. It now numbers more than 100. Men are attracted to men. "Phillip findeth Nathanael . . . and saith unto him, Come and see."

Not the least encouraging item is the fact that these two choruses attend the weekly prayer meeting, making the songs an inspiring feature, and rehearsing for half an hour the hymns for the next Sunday night. We do not aspire to "hanthems"—we leave the fine work to the quartet.

Now about church visitation. In a city church it is the pastor's despair. Even if he has assistants, it does not set the people to work. We asked one of our active women to think up a scheme on the basis of the soldier relief work, so successfully carried on in this city. In a few weeks she presented an astonishing report. She said we had members in all of the city's nine wards and each of the twenty-seven precincts but one. She presented nine enlarged, colored maps of each ward, mounted on heavy cardboard. With these were twenty-seven enlarged and colored precinct maps. With each ward map went an envelope containing the type-written names of every family in that ward on whom we had any claim. With each precinct map went an envelope containing all the names of that precinct. Thus there were two complete lists of each ward. She proposed that each ward have a chairman, and each precinct (three in each ward) the same. Each ward chairman was to have under her three ladies, themselves chairmen of precincts, making a force of nine ward chairmen and twenty-seven precinct chairmen. In case of large precincts there could be additional "helpers." To know this plan was to love it. It needed no persuasion to secure upwards of forty women—school teachers, society women, club women, physicians, nurses and many more—to engage enthusiastically in the work. The pastor was to communicate with the nine ward chairmen. The first work was to verify the lists of names. This gave the timid ones a definite and impersonal object to accomplish in making calls.

How do we work? The pastor sends notes to the ward chairmen calling attention to sick, new or afflicted persons or families. The chairmen in turn notify the pastor of special cases needing him. The chairmen often call themselves, or send their helpers. There is frequently a brief meeting of pastor and chairmen at the close of the morning service, while the Sunday school is assembling, to discuss these cases and get definite reports. All through the holiday season, in good and bad weather, hundreds of calls were made. One after another the corrected lists came in, often with the ages as well as the names of every child. All this is in the printer's hands for our illustrated manual of the church. Once a month all the chairmen of wards and precincts, with the helpers, meet in the church parlors with the pastor. A "tea committee" furnished light refreshments for five cents each, and we talk things over. Each has a blank-book with her ward and precinct on it. In this she is expected to have the names of all in her precinct; the ward chairmen have all the ward names in theirs. Each lady has

a printed list of "suggestions" for these calls, the first being that we make them "In His Name." One purpose is to relieve the pastor, except in cases where he is most needed, as in sickness, trouble and death. Every worker is a loyal ally of the pastor, and, while in one way it may increase his labor, it is reduced to the most effective terms. He confers with each group of workers, learns much that he needs to know, and is relieved from much routine, which really accomplishes little, but seems to have an insistent claim on many a man whose time is wasted by misdirected effort.

We no longer wait for some one to call on us, but go out into the Master's vineyard with a prayer to be of more definite service than a mere social call will accomplish. Space fails me to tell what has already been accomplished for our own church and for the callers, as well as the cheer and comfort which have come to many a family of strangers; or to tell of the keen joy and deep satisfaction of this work, which has solved, we think, so many problems and opened new doors of service for him who sent out the seventy by twos.

(Contributions for this department should be marked "Best Methods.")

#### FROM WESTERN MICHIGAN

##### CHEERING NOTES

Many churches have reason for gratitude for the successes of the year. Saginaw has greatly increased its membership and its general strength under the leadership of Rev. Andrew Chalmers. Pilgrim Church of Lansing, in spite of losing its new beautiful house by fire, rises up self-reliant to rebuild without wasting a moment in vain regret. South Church, Grand Rapids, has entirely recovered from its fire of last spring and has strengthened every part of its organization under Rev. F. E. York. North Church, Grand Rapids, is rejoicing in a building boom and will this year replace its inconvenient wooden structure, built more than a generation ago, for a handsome modern brick building. It hopes also to retain the services of its genial pastor, Rev. J. T. Husted, who has been with it ten and a half years.

Ypsilanti is also building commodiously to accommodate the throng of normal students who attend its services. Kalamazoo has wiped out its debt of \$10,000 and faces the future with confidence under its new pastor, Rev. R. W. McLaughlin. This church stands pre-eminent as one whose wealthy members do not die without putting their property to good use by legacy. The American Board and Olivet College and the Home Missionary Society had only just received large gifts from the House estate when the venerable Deacon Merrill passed away and glorified God by leaving \$2,500 each for Olivet and home missions. Our churches along the western shore are strong and prosperous. They were wise men who planted Congregationalism at Traverse City, Frankfort, Manistee, Ludington, Muskegon, Grand Haven, Saugatuck, South Haven, Benton Harbor and St. Joseph, where we have vigorous, enterprising churches, all of them self-supporting and giving to missionary causes and manned by capable and devoted men. Not a lake port of any consequence was omitted in this early planning.

##### ANNUAL STATISTICS

Our registrar, Rev. J. P. Sanderson, had gathered in his statistics by Feb. 1, again lowering his record. Yet it is not a record which pleases in every way. The year 1898 was apparently one of liquidation in our churches; there is one church less than last year, 343 all told, and 204 less members, or 32,163 in all. Not for sixteen years before have we recorded a loss.

The causes this year are several. The larger churches have received fewer members, there has been unusual shifting of pastors, and

churches seem by one accord to have gone at "dropping" absent members by "revising the roll," so that last year actually more members were dropped and disciplined than were dismissed by letter. It was one dropped to every five received. Perhaps more careful scrutiny of church members who come into the church and better methods for looking after members when they are in would diminish this twenty per cent. defection. It is of no satisfaction to learn that other denominations in the State show the same conditions. City churches and village churches share together in these discouraging conditions. It is doubtless true that the dissatisfaction of pastors with the theology and the methods of the evangelist has not yet led to the invention of new methods to take the place of the revival. But then there must be more personal work throughout the year, more active effort to reach those who should come into the church.

## TRAINING CLASSES

Many of the wide-awake pastors gather the boys and girls into classes to study the essentials of faith, with a view to uniting with the church. Rev. Thomas Chalmers of Port Huron has made a great success of this method, and has prepared and printed a catechism for such classes. Others have adopted Dr. M. C. Hazard's admirable Elementary Catechism. There are still others who have made catechisms of their own. All this is encouraging as a serious effort to win the youth before school days are over.

## FINANCIAL MATTERS

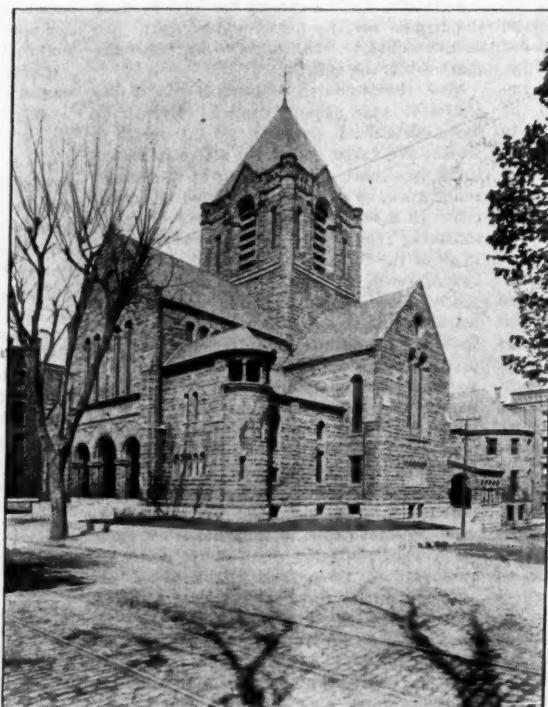
Home expenditures during 1898 show a loss of over \$4,074, with a total of \$265,368. In benevolence, however, with a total of \$60,947, we record a gain of \$3,056. With the home missionary debt taken care of, with a forward movement in gifts stirred by the recent meeting of the American Board, with enlarged interest in the Sunday School Society, the coming year ought to show still larger gains in benevolences.

## HOME MISSIONS

Home missionary matters have been going rather slowly of late, and means for carrying on new work are not yet forthcoming. The society has been able to hold the work already projected, but has organized few churches in the last five years. Many villages and railroad towns have no religious advantages and rural communities, where over large sections there is neither church nor Sunday school, present a serious problem. The more prominent religious denominations have gradually abandoned the country and concentrated their efforts in towns and villages. Methodist preachers no longer ride the circuit. The Presbyterians and Episcopalians have practically no country churches in our State, and the Baptists are found chiefly in the cities and towns. Whatever religious work is done in the country is conducted chiefly by uneducated workers of small sects, many of whom exhibit more fanaticism than religion. Our local associations and general association have discussed this problem, but the only practical suggestion thus far, by way of solution, is to push the influence of the town and village church out into the country, forming branches and mission Sunday schools for afternoon and week day services—a solution which must be utterly inadequate to the great problem. Another movement in home missions is the proposition by the Detroit and Grand Rapids churches for the direction of their own city missionary affairs, auxiliary to the State society. A plan is under discussion, and doubtless some measure of federated home rule in missionary matters for these cities will be adopted.

## EDUCATION

The large addition of sixty-one members at Ann Arbor, surpassed only by additions to the church at Saginaw of 175 members, and at Lansing, Pilgrim, of sixty-two, is a cheering indication of the deeper religious life at the center of our educational interests. The university may well be proud of its position during the year 1898, with its president serving as United States minister to Turkey, Professor Wooster chosen as an expert on the Philippine commission, and 303 graduates and undergraduates actively engaged in the war. But no Congregationalist cherishes more moment the thought that its work need not be supplemented by the Christian college. The interest in Olivet has steadily grown during the year, and a movement to secure the endowment gathers strength. Already about \$50,000 have been raised to meet Dr. Pearson's pledge, and it is confidently expected that the remaining \$25,000 will be secured before Commencement. President Sperry realizes that this is only the beginning of the endowment campaign and already pledges have



OLD SOUTH CHURCH, WORCESTER, MASS.

been quietly made for a second hundred thousand as soon as the first is secured. Olivet ought to have, and deserves to have, a half million dollars of endowment at once. It is difficult to see how money could be better spent than in building up strongly and wisely such an institution in this populous State.

D. F. B.

## THE YEAR IN WORCESTER

Among the churches of this city the Old South still holds the pre-eminence in many respects. Organized in 1719, it was for more than 100 years the only orthodox church. In 1888 the old church on the common was sold to the city and the new edifice, shown in the cut, erected. It is one of the largest, most complete in appointments, and best filled in the city. Dr. Conrad is now in the ninth year of his pastorate and the work is growing. The church has the largest Sunday school, numbering over 900 members, and the largest church membership, 963. It gathers probably the largest congregations and these are mostly of young people. The Sunday evening congregations usually number 1,000, drawn from all parts of the city. The preaching is directly evangelistic, often followed by an after meeting.

Debt paying has been a striking feature of church activity the past year. All the older churches except one have erected large and costly edifices within twenty-five years and the remaining seven younger churches have been organized and buildings erected within ten years. A year ago the combined indebtedness on all these was over \$230,000. Dr. Tuttle began the movement at Union Church and in three weeks secured pledges for \$61,000 to cancel the debt. Next Dr. Lewis followed a like method at Pilgrim Church and secured five year pledges amounting to \$50,000 toward a \$60,000 debt. Then Bethany reduced her \$6,500 by \$500. At Park the pastor's wife grappled with the problem and secured \$6,000 for the debt, \$1,000 to clear off an accumulated deficit, and is just completing \$500 additional to pay a balance on the organ. Belmont surrendered its church under a mortgage of \$13,000 and has disbanded. The New Adams Square church has been erected at a cost of over \$8,000 and is free from debt. The remaining indebtedness is comparatively small and easily carried, and much of this will be canceled in a few years. Benevolences will doubtless be affected for a year or two, after which a larger prosperity should follow.

The much-desired union of Belmont and Summer Street Churches was frustrated by the refusal of the Summer Street Church to receive the forty-three members who brought their letters from Belmont Church; consequently this church has disbanded and its members will scatter among the other churches.

Two churches are waiting for spring to enlarge their accommodations. Immanuel expects to add the main part to its present chapel, increasing its capacity threefold. The Second Swedish long since outgrew its present quarters and will erect a new edifice in the spring.

The city has added to its beauty and convenience in public buildings. The new City Hall, erected on the site of the former Old South Church at a cost of \$600,000, has taken the place of the old brick structure, where, at a temperance meeting in 1842, John B. Gough signed the pledge. The new Art Museum at the north part of the city, costing \$100,000, with beautiful grounds and a fund of \$50,000, has been completed and thrown open to the public within the year. Dr. Merriman of Central Church is president of the board of trustees.

P.

## A VERMONT DEDICATION

The church at East Barre is one of the youngest of the sisterhood, organized in 1894 in a rapidly growing village four miles from Barre. Under wise and patient leadership by Rev. A. A. Smith, who had endeavored to conduct the movement so that all religious interests might center in one body and find shelter under one roof, a house of worship was begun three years ago and the lecture-room was made ready for occupancy in the early winter of 1897. The expense up to that time exceeded \$3,000, and with a grant of \$400 from the Church Building Society was all provided for. His successor, Rev. W. P. Jackson, has during the past summer succeeded in raising from sister churches in the State funds which warranted the completion of the audience room, and securing a pipe organ which had been laid aside by the church in Barre.

Services of dedication were held Feb. 22. The pastor's brother presided at the organ, and his father, Dr. Jackson of Barre, offered the prayer of dedication. The sermon was by Dr. Seaver of Montpelier. Rev. A. A. Smith read a historical statement, and was followed with a brief address by Rev. C. H. Merrill.

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## THE CONGREGATIONALIST

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The neighboring ministers assisted in the services and in the evening took part in the "feast of dedication," which included music, recitations and short speeches by local talent. This first and only house of worship in a village which is within the granite belt and has its full share of the wonderful growth of recent years is ample for all Protestant interests for the present. The entire expense of building and furnishings up to date has been nearly \$4,000. A spirit of comity has been shown towards the Congregationalists, who were first upon the ground, by all denominations save one, and it remains yet to be seen whether that movement has any support outside of a small local constituency. M.

## LENTEN OBSERVANCE HERE AND THERE

At the Old South Church, Boston, Dr. Gordon is giving a course of Sunday evening lectures on the general theme, God's Armor for God's Soldier. Beginning Feb. 19 the topics are arranged in the following order for successive evenings: The Girdle of Truth, The Breastplate of Righteousness; The Sandals of Peace, The Shield of Faith, The Helmet of Salvation, The Sword of the Spirit, The Soldier and His Hope. In Portsmouth, N. H., Rev. L. H. Thayer is giving on Tuesday evenings, beginning last week, pastoral talks on The Religious Life. The sub-topics are: Its Reality, Objects, Beginning and Development, Essence and Area, and Aids and Duties. On Wednesdays and Thursdays the pastor holds classes for boys and girls at the parsonage. The Sunday vespers of Feb. 19, March 5 and 12 have the themes: Where Are You Going? What Are You Seeking? Whom Are You Trusting?

The tenth series of special services in Monson, Mass., include those of Sunday evenings, with the topics: Faith, Courage, Fidelity, Perseverance, Womanliness, and Manliness; and also the Thursday evening meetings, with Spiritual Discourses Concerning Jesus the Christ, Christ's New Idea, Fellowship with His Sufferings, Tastes and Tasks, The Mountain and the Plain, The Shepherd Psalm and The New Faith are the particular topics. Neighboring pastors assist the pastor, Rev. F. S. Hatch, in this program. At Central Church, Middleboro, Mass., Rev. R. G. Woodbridge gives Lenten readings every Wednesday afternoon "from living authors who present old truths in a new light." Park Church of Springfield, Mass., will have a special series of Lenten sermons on Sunday evenings by Rev. Messrs. S. H. Woodrow, H. C. Meserve, F. B. Makepeace, G. C. Baldwin and Dr. Moxom.

The United Church, Newport, R. I., is hearing short Sunday evening sermons on The Gospel for a Sin-Hurt World. Topics: 1. What Is It? What Does It Aim to Do? 2. Why Was It Given? 3. How Does It Work? 4. For Whom Is It Given? 5. What Does It Mean to Accept It? What Does It Mean to Reject It? A course of Wednesday evening sermons is also in progress, beginning Feb. 15, with the following preachers: Pres. Charles Cuthbert Hall of Union Seminary, Rev. William Knight of Fall River, Dr. Newman Smyth of New Haven, Dr. Alexander McKenzie of Cambridge, Dr. J. E. Tuttle of Worcester, Dr. E. C. Moore of Providence and Dr. Lyman Abbott of Brooklyn. The pastor, Dr. T. C. McClelland, will preach on the Friday evening before Easter. The First Church, St. Louis, Rev. C. H. Patton, pastor, is having Sunday evening sermons on these topics: Thou Art the Man, Confession and Pardon, Does It Pay? Sir, We Would See Jesus, The Wedding Is Ready, The Passion Pictures (a sermon on the last days of Christ, illustrated), The Living Christ. Friday morning readings are given by the pastor from Tennyson's In Memoriam, with musical accompaniment. And on Saturday evenings he conducts an inquirers' class in his study, the Apostles' Creed being the basis.

## OF SPECIAL NOTE THIS WEEK

A study of Nebraska salaries [See p. 323]. An event for a Florida church. Suggestions for Lenten services. The Feb. 22 celebrations here and there. A Missouri pastor's novel anniversary sermon. Points for down-town churches under "Best Methods."

## WASHINGTON'S BIRTHDAY IN CLUBS, CHURCHES AND ELSEWHERE

The Newton (Mass.) Club considered: A Century since Washington's Time: How Far Have the Ideas of Christian Citizenship Changed? An address was given by Rev. Archibald McCullagh, D. D., of Worcester; and other phases of the subject were treated by Rev. Drs. E. H. Byington and C. H. Daniels, members of the club. There was also patriotic music.

A suitable commemoration by the Ashuelot Club was held in the First Church, Keene, N. H., at the regular meeting. Rev. C. H. Beale, D. D., of Boston gave the address, and was heard with great interest on the theme Contributions of Great Men to Progress. An excellent dinner was provided in the vestry by the members of the Ladies' Auxiliary of the Y. M. C. A. The gathering was one of the pleasantest of the club, and patriotism abounded.

The Passumpsic Club, meeting at Wells River, Vt., had an all day session. The address of the morning was by Rev. Wallace Nutting, D. D., of Providence. The banquet followed, and their toasts were responded to as follows: Salutations, Response, Washington as an Educator and as a Christian, The Real and Ideal Washington.

The Auburndale church of Newton, Mass., had a very enjoyable social, at which a New England supper was served; many appeared in old-time costumes and the choir, most of them in costume, gave a number of old-fashioned hymns and songs.—Likewise in Chester, Ct., a reception was held with guests in old-fashioned attire. Silhouette guessing, a musical and literary program and old-time refreshments were other features of the evening.—At the First Church, Hyde Park, Mass., the "men's supper" was a highly enthusiastic occasion. The Day and Washington's Patriotism was the subject of Gen. H. B. Carrington's address.—The Ripon, Wis., Ladies' Aid Society celebrated by a feast in the evening. A short program of music and toasts filled the evening.

The Sunday evening previous to the holiday in Wendell Avenue Church, Brockton, Mass., was given up to a special service, with extra vocal and instrumental music and an address by the pastor, Rev. E. L. Noble. The Sons of Veterans attended.

In New Britain, Ct., the annual address at the Y. M. C. A. commemoration was delivered by Major General Howard at the First Church.—In the First Church, Norwich, N. Y., the ladies served a "New England tea," to which a small admission was asked.—Hammond Street Church, Bangor, Me., had a special memorial service with excellent addresses.

In Madison, Wis., the day was remembered incidentally to the celebration of the erection of a fine new Historical Building. An interesting two days' program of historical addresses was carried out. The topics were: Scandinavian Explorations, Puritan Influence in Wisconsin and The French in the Valley of the Fox. The occasion closed with a banquet at the Congregational church.

The day was observed in several St. Louis churches. The Sons of the Revolution met in a body at Pilgrim, and Dr. Burnham, chaplain of the order, preached. Rev. A. D. Brown of Los Angeles, Cal., was heard at the Redeemer Church and Supt. W. L. Sutherland at Webster Groves, while Rev. C. L. Kloss spoke at Old Orchard. Dr. C. S. Sargent occupied the pulpit of Tabernacle Church.—Brookfield, Mo., celebrated by holding a Citizens' Banquet, under the auspices of the Congregational church. After discussing the appetizing menu, patriotic and instructive toasts were re-

sponded to by representative men, closing with Rev. W. E. Todd, who showed the ethical value of such occasions.

## AN OHIO CHURCH CELEBRATES

The recent sixty-fifth anniversary of the organization of Unionville church was celebrated with complete success, notwithstanding that several times the thermometer "dropped to the bottom of things." Rev. H. A. N. Richards, the faithful pastor, ably presided at all the meetings. At a Sunday morning service the pastor delivered a historical address of marked ability, and an evening anniversary sermon was preached by Rev. W. H. Morton of Middletown, N. Y., a former pastor, and whose term here was the longest of any. At services during the week addresses were delivered by former pastors and representative persons. Music was rendered by the church choir, a mandolin club and an orchestra. Suppers were served on two occasions, at one of which there was a roll-call, 67 members answering. Brief reminiscence speeches were also made. A birthday gift collected at the other supper netted a good sum for the expenses of the church. The occasion will long be remembered, and, as one said, was "as good as evangelistic services" in its effects.

## BETTERING BENEVOLENCES

How to enlarge the yearly totals of missionary gifts is hinted at from several quarters. The Porter Church, Brookton, Mass., had a scheme last year whereby it gave one morning collection each month to some special object. This year it will continue that plan with the addition of a pledge card, by which individual gifts may occur regularly to such objects as desired.—Another church, Salem, Ct., by being systematic, gave to all "the seven societies" during the last year, and has sent off a number of missionary barrels.—Tallmadge, O., has a calendar of benevolences including all seven societies. Canvassers solicit for three—the H. M. S., the A. M. A. and the A. B. C. F. M. Collections are taken for the others.—First Church, Pasadena, Cal., divides the amount of money to be raised in 1899 for all purposes into 200 shares, each member to take as many as possible.—Kokomo, Ind., has formed a new home missionary society to increase interest, and gives all the denominational societies into the care of committees of five members each.—The Rockford, Ill., Church and the First Church of Chelsea, Mass., have adopted the plan of distributing the benevolences by fractional proportion among the denominational societies and such other causes as are added. In Rockford each member who desires makes a definite pledge. In Chelsea one or more special offerings are taken each month. Payments from the church to the objects are to be made quarterly in each case.

## THEOLOGICAL SEMINARIES

## Andover

At the evening chapel service, Feb. 20, President Harris gave a brief talk on The Meaning and History of Lent. The Senior Class prayer meeting on Tuesday considered the same subject.—At a meeting of the Society of Missionary Inquiry A. M. Rockwood presented a paper on the Moravian Church in America and Frederick Parker considered Moravian Missions in Greenland, Labrador and Alaska.—Professor Churchill has conducted a Senior review of the course in homiletics.—In acknowledgment of the letters and testimonials sent to Professor Park on his 90th birthday, each member of the seminary is the recipient of a handsome circular letter from him, including a picture of the professor in his library.—Dr. G. F. Moore will lecture at the Harvard Summer School of Theology.

## Hartford

The constitution and by-laws of the Students' Association and of the seminary Y. M. C. A. have been printed.—At the meeting of the Conference Society last week Mr. White of the Middle Class



read a paper on Mrs. Humphry Ward's Heibec of Bannisdale.—President Hartranft led a faculty and student conference last Friday evening on the subject: Revivals. This replaced the regular prayer meeting.—Professor and Mrs. Paton entertained the Senior Class last Friday evening. Dr. Paton of Wesleyan gave an interesting talk on The Origin of the Greek Religion.—The Person of Christ was the subject of discussion at Dr. Hartranft's last seminar.—The annual catalogue of the seminary has gone to press and will be issued this week.

## Yale

Rev. A. F. Beard, D. D., gave two lectures last week on The Work of the A. M. A. and on his recent experiences in Porto Rico.—Prof. F. H. Giddings of Columbia lectured before the Philosophical Club on The Psychological Interpretation of Society, and at the English Club Miss L. L. Iddings spoke on The Development of English Metrics. French Gothic Architecture was presented by Professor Hopper.—The Leonard Bacon Club has elected W. D. Beach president and C. M. Warren secretary. A prize of \$25 has been offered for the theological student making the best showing in the competition for places on the university debating team to meet Harvard.

## Oberlin

Professor King is supplying the Pilgrim pulpit in Cleveland during Mr. Mills's illness.—Professor and Mrs. Currier opened their beautiful home to the faculty and students recently, the occasion affording a pleasant opportunity to meet the new president and his family.—Exercises were suspended on Wednesday and President Barrows paid an eloquent tribute to the memory of Samuel Adams at the chapel in the morning. In the evening all departments joined in the annual faculty reception at Peters Hall.

## Chicago

The seminary Year-Book for 1899 has just appeared. It shows a total of 189 students from 14 States, five foreign countries and 45 colleges.—New elective courses of lectures are offered for next year on Old Testament Geography and Antiquities of Israel, by Professor Curtiss; The Life and Work of Origen and The Life and Times of Calvin, by Professor Scott; Introduction to Christian Ethics, by Professor Mackenzie; and on The Labor Movement, by Professor Taylor.—Professor Paeth reports that the German Congregational Hymn-book, of which he was one of the editors, has just left the press. It is well received. One congregation has already ordered 100 copies.—Dr. McCaughan, successor of Dr. Withrow in the Third Presbyterian Church, has recently addressed the conference.

## CONFERENCES AND ASSOCIATIONS

VT.—The White River Association, meeting at Hanover, after full and free discussion, put itself on record as opposed to the admission to Congress of men of flagrantly immoral character, and especially as desirous that Congressman-elect Roberts from Utah be not permitted to take his seat, not because of his belief in Mormonism as a religion, but because of his domestic life as an open polygamist against the laws of the State of Utah and of the national Government.

## CLUBS

N. H.—The Pascataquaque Club meeting in Dover was well attended. Rev. W. S. Beard spoke on The Advantages of Secretarianism. Rev. S. M. Crothers of Cambridge, Mass., delivered an interesting address on The High Mission of Humor. Other brief addresses were also made. Rev. L. H. Thayer of Portsmouth was re-elected president and Rev. A. P. Bourne of Exeter secretary.

VT.—The Club of Western, Vt., held its annual meeting at Rutland, Feb. 22. The theme was The Humane Element in Modern Life. It was discussed under three heads: The Church, by Rev. C. H. Smith; Medical Practice, by Dr. C. S. Caverly; The Law, by John D. Foster, Esq. After supper the club was addressed by W. H. Tolman, Ph. D., of New York on The Humane Spirit in Industrial Life. Lantern slides were used to show improved methods of social service in many of the large factories in this and other countries. Pres. Ezra Brainerd of Middlebury College is the newly-elected president of the club.

R. I.—The Providence Club held its meeting Feb. 20. The National Outlook was discussed from three points of view: literary by Rev. Norman Plass, religious by Rev. J. C. Alvord, political by Rev. T. C. McClelland. Rev. Wallace Nutting, D. D., was unanimously chosen president.

Continued on page 317.

## Deaths

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The addition should be sent with the notice.*

BUXTON—In Webster, N. H., Feb. 13, Elizabeth McFarland Buxton, aged 58 yrs., 10 mos., 11 dys.

CARLETON—In Lowell, Feb. 16, Mary F. Carleton.

HOPKINS—In Northampton, Feb. 17, Charlotte F., widow of Erastus Hopkins and sister of the late Mrs. (Dr.) Henry B. Smith, aged 79 yrs.

LOKER—In Westford, Feb. 21, at the home of her daughter, Mrs. Augusta Bunker, Mary White, widow of Henry Loker of Leeton, aged 86 yrs.

KEDZIE—In Grand Haven, Mich., Feb. 4, Rev. Adam S. Kedzie, aged 85 yrs.

KNOX—In Culbertson, Neb., Feb. 12, Rev. David Knox, 86 yrs. old. He was instrumental in establishing a number of Welsh churches in Iowa, and since 1866 has been in the service of the Home Missionary Society in Nebraska.

RICHARDSON—In Lowell, Feb. 22, from membranous croup, Vera Ruth, daughter of Rev. John F. and Sarah E. Richardson, aged 4 yrs., 9 mos.

## MRS. MARY ELIZABETH HUBBARD

Died in Portland, Me., Jan. 25, aged eighty-two years. She was the only child of Benjamin and Elizabeth Shaw and was born in Northport, whence her parents soon removed to Wiscasset. At the age of twelve years she was married to Nathaniel H. Hubbard, who later an officer in the Civil War, a leading member of the bar and for years judge of probate for the county of Waldo. He died in Boston in 1893 at the age of eighty years. Mrs. Hubbard's home was on an elevation overlooking the noble Penobscot. It was adorned with trees, evergreens, shrubs and flowers, many of which were planted by her own hands. Here she spent her life, surrounded by the comforts of home, or "private," the family sought relief in a milder climate. But into this beautiful home came many and bitter sorrows. Mrs. Hubbard was the mother of seven children. One died in infancy. The others were attractive, full of promise, the hope and joy of their parents. But the eldest, a fine boy of eight years, was drowned within sight of his home. A daughter in the fresh bloom of early womanhood fell into a decline. She had a bright mind, and then slowly slipped away. Then a son on the borders of manhood, a student at law, ambitious to excel, after an apparently slight illness suddenly died. Another son, following his brother in choice of a profession, was a student in the Harvard Law School when his health failed and he died of consumption. One daughter, a brilliant girl, after the honors of Vassar, spent some time in foreign travel. In Paris she was overcome by a violent fever and died. As these blows fell, often suddenly and always with a terrible force, the mother was smitten to the earth, her heart all but broken. But sustained by a strong Christian faith, she rallied from early years, she was in a measure able to rise again from all the darkness and desolation to look away from herself upon God's world about her into the faces of many friends full of sympathy, upon many mercies, especially upon a beloved daughter left to be the comfort of her declining years.

S. S. H.

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THE CONGREGATIONALIST, Boston, Mass.

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## PAINÉ FURNITURE CO.,

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Continued from page 316.

PA.—The club of Pittsburg and vicinity held its "winter festival" at the home of Mr. and Mrs. James Harlow. The topic, How Shall We Increase the Influence and Efficiency of Congregationalism in this Vicinity? was considered by Rev. Messrs. Jones, Merrill and Bausman.

O.—The Cleveland Club followed its illustrious array of the season's speakers with a magnificent welcome, Feb. 20, at Pilgrim Church to President Barrows of Oberlin. Brief addresses were made for the club, the schools, the churches and the people, and excellent music, in part made expressly for the occasion, by the Oberlin Glee Club. President Barrows, who on suspension of the rules was unanimously elected a member, spoke in response on The Christian College, capturing his audience and fully meeting the high expectations. President Angell of Ann Arbor addresses the next meeting.

#### NEW ENGLAND Massachusetts

[For Boston news see page 302.]

MEDFIELD.—Last summer the meeting house was struck by lightning and badly damaged. Since then extensive repairs have been made, and the renovated audience-room was occupied last Sunday for the first time with appropriate services. In the morning the sermon was preached by Prof. J. V. W. Rich of Providence, and in the evening the Protestant churches of the town united in a union service at which there were several addresses. Rev. L. M. Pierce is pastor.

ANDOVER.—South has just donated to the Lawrence General Hospital about \$40. At an entertainment on the evening of Feb. 21 Miss F. H. Clifford of Boston gave readings from Elizabeth Stuart Phelps and from Eugene Field. The receipts of the entertainment amounted to \$150. Rev. F. R. Shipman, the pastor, preached at Yale University last Sunday, his pulpit being supplied by Rev. C. B. F. Pease of New York.

LOWELL.—Pawtucket. The recent fire caused greater damage than was at first supposed and will delay the completion of the church until May. The insurance companies have settled with the church and contractor, paying \$3,500. The women have begun gathering an organ fund. A contract for a large window representing The Resurrection Morn has been given out.—Kirk Street. An illustrated manual with a historical sketch of the church has just been published. To promote acquaintance with strangers each of the 100 members of the Men's League is assigned the oversight of a particular pew.—Through the efforts of Rev. T. G. A. Cots of the French church money has been raised to commence mission work among the Portuguese, of whom there are about 1,000 in the city. Rev. J. F. Durso has been placed in charge of this mission. It is the sixth Congregational mission using a foreign tongue now supported in the city, the others being French, Swedish, Norwegian, Greek and Armenian. The first three have regularly recognized church organizations with pastors.—Highland. A rare occurrence was the recent double celebration of a golden and a silver wedding of Deacon and Mrs. D. R. Wallace and Deacon and Mrs. W. T. Dole, respectively. The former gentleman is the senior and the latter the junior deacon of the church. The reception in the vestry was largely attended and the rooms were beautifully decorated. The occasion was under the auspices of the Ladies' Charitable Association. An informal lunch was served. The young people sang carols during the evening. To the elder couple was presented a gold-handled silk umbrella and to the junior a like gift with silver handle. Deacon Buttrick and the pastor, Rev. C. L. Merriam, made the presentation speeches, the latter in rhyme.

FALL RIVER.—Rev. William Knight, pastor of the Central Church, expects to sail March 1 for Bermuda for a much needed rest.—Mr. I. B. Richardson, assistant of Rev. E. A. Buck in the mission work, has accepted an invitation to New York, where he is to engage in work similar to that which he has been doing in Fall River as the assistant of the pastor of the Dutch Reformed Church.

HARWICH.—By a decided vote the church has expressed its desire that Rev. G. Y. Washburn withdraw his resignation. Special meetings are about to begin, with the assistance of State Evangelist Taft and Miss Walker.

WEBSTER.—After a pastorate of 10 years, the longest in the history of the church, Rev. H. A. Blake presented his resignation Feb. 26, to take effect May 31. During these years admissions have been up to the best average of the church's history and benevolences have gone much beyond.

They have been years of harmony, though the formation of a German church and the removal of Protestant families have reduced and affected the church and its work.

SPRINGFIELD.—First. A tea has just been given to all the women's missionary societies of the local Congregational churches, and the gathering was addressed by Mrs. L. A. Kellogg of Boston. Mr. Puddington spoke to large audiences Feb. 19.—Hope. The pastor, Rev. S. H. Woodrow, has been chosen chairman of the C. E. committee of arrangements for the State convention in Springfield this fall.—North. Interest in church work is increasing under the temporary leadership of Dr. F. L. Robbins.

NORTHAMPTON.—Edwards, after scanning carefully the horizon in all directions, has at last extended a unanimous call to Rev. Peter McMillan of Woodstock, Vt. A Scotchman by birth, he was educated at Highland University, Kansas, and at the Union Theological Seminary, where he graduated in 1881. His first pastorate was at Barre, Vt., but for the last 10 years he has been at Woodstock.

#### Maine

BANGOR.—Hammond Street. Leave of absence has been granted the pastor, Rev. H. L. Griffin, for six months. He purposed to go abroad in April to study at German universities. Mrs. Griffin and her sister, Miss Pickering, are to accompany him. Mr. Griffin has been pastor here 17 years and holds the love and appreciation of his people.

PHILLIPS.—The church here has use of the Union building half of the time, but feels that a home of its own is needed, and there is a movement to build a modern structure. Two lots have been offered and there is a prospect of help if the plan is undertaken.

The beginning of this month finds three new men starting work in Cumberland County: Rev. H. L. McCann at Gray, Rev. G. H. Woodward at South Freeport, and Rev. E. H. Newcomb at South Portland. In connection with South Portland Mr. Newcomb will supply at Stroudwater, a neighboring village, where services have been held regularly for quite a number of years, but heretofore the preachers have been of other denominations. Each of these three ministers is a graduate of Bangor Seminary and each has had a single pastorate in the State before.—Sherman Mills has received some new hymnbooks as the gift of Mrs. S. R. Heywood of Worcester, Mass.—Wilton's book social brought an addition of about 30 volumes to the library.—Ashland has had special prayer meetings at the parsonage and Sunday night evangelistic services with good results.

#### New Hampshire

GORSTOWN.—One of the series of meetings inaugurated in Hillsboro County for the creation of a better public sentiment in the interest of temperance and good citizenship was held Feb. 23. The

Continued on page 318.

# Enameline

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Suits, Black Broadcloth, lined throughout with silk, tight fitting coat.....	<b>55.00</b>
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Black Cloth Skirts, silk lined, braid trimmed, also stitched..... 20.00, 25.00, 28.00, 33.00 and 37.00
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Black Silk Skirts, with Overskirt, ribbon trimmed and embroidered..... 45.00, 48.00 and 62.00

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Continued from page 317.

pastor, Rev. H. H. Wentworth, presided. The principal address was given by Rev. T. E. Clapp, D. D., of Manchester on Good Citizenship in Its Relation to Temperance. The address was timely, vigorous and stirring, and calculated to leave a lasting impression.

**WARNER.**—One of the oldest members, Miss S. J. Kimball, recently had a fall which resulted quite seriously, but not fatally. The deaths this season in the community have been many, and diphtheria has been troublesome. There is, however, a growing interest in the church, and some are coming to Christ. Rev. Samuel Eaton, who has been here about six months, has greatly endeared himself to everyone.

**CONCORD.**—*First.* The new pastor, Rev. G. H. Reed, finds that good results from his hard work are beginning to be manifest, not only in the new interest, but in the gradual filling up of the church with those who in the past have been rarely seen there.—*South.* The total benevolences last year were \$2,558.

**PETERBORO.**—*Union.* A tasty little card sent out by Rev. and Mrs. W. H. Gane announced recently the fifth anniversary of the present pastorate. Some pleasant reviews and prospects are included besides a poem of the pastor's and a review of last year, which shows nearly 500 calls made and seven new members received on confession.

**NORTH HAMPTON** is again sorely bereaved by the death of Deacon French, aged 90 years and one month. He was the son of Rev. Jonathan French, for many years pastor of the church. He was deacon many years and was esteemed and loved.

The new library given to the town of Windham by George W. Armstrong of Brookline, Mass., and dedicated Jan. 4, is artistically built of field stone, in colonial style, with a hip roof, and porch with pitch roof over the entrance. The inside finish is elegant and the arrangement tasteful and convenient with shelving for 10,000 books. The cost was \$10,000.—Piermont, being without a pastor, has a sermon read Sundays by a deacon.—In Alton, at a recent enjoyable experience party given by the society, over \$38 were realized.

**Vermont**

**WAITSFIELD.**—The meeting house had a narrow escape from a disastrous fire on the evening of Feb. 14. The chandelier fell and the kerosene lamps instantly ignited. Fortunately the janitor had not closed the church, but before the flames were extinguished the floor and furniture were badly burned and the organ nearly ruined.

**CHELSEA.**—The church has suffered a great loss in the death, Feb. 17, of Deacon Franklin Dearborn, for many years the most active and influential member of the church and 25 years S. S. superintendent. He had been laid aside by infirmity for several years and his departure was not unexpected.

**WINOOSKI.**—Hon. J. H. Converse of Philadelphia has written the pastor of the church, congratulating on their decision to buy a parsonage lot and offering to help them with a subscription.

**Rhode Island**

**RIVERSIDE** has had the most prosperous year in its history, nine new members by letter and 26 on confession having been added. During the two years of Rev. E. H. Hadlock's pastorate 52 have been received. The young men recently contributed \$50 to the society by means of an entertainment.

**Connecticut**

**WINSTED.**—*First.* The building committee is actively at work studying plans and visiting model plants. The society owns one lot, but it is possible that this may be changed for another.—*Second* has made a number of changes in its rules, including the reception of members on confession and promise of loyalty only, assent to the articles of faith being no longer required. The woman's work of the church has also been organized under one general association subdivided into many departments of service. The women have already nearly money enough to furnish the pews, carpets and cushions for the new edifice which they have promised to provide.

Continued on page 319.

**WASHINGTON TOURS.** \$23, including side trip to Mount Vernon and Alexandria, under the personally conducted tourist system of the Pennsylvania Railroad, leaving Boston Jan. 23, Feb. 6 and 27, March 18 and 27, April 3, 10 and 24. Seven days, Boston, \$23; New York, \$17. Side trip to Old Point Comfort. Itinerary of D. N. Bell, tourist agent, 205 Washington Street, Boston.

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A reprint of Rev. C. C. Carpenter's charming reminiscient article, which appeared in *The Congregationalist* of Jan. 5, with a characteristic full-page PORTRAIT of Professor Park in his Study.

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Continued from page 318.

**NORWICH.**—In 1885 Miss Howard of this city died intestate, leaving property valued at \$600. She informally directed on a slip of paper that the amount was to go to the American Board and her table and bed linen to foreign missionaries. This informal will was not probated, owing to its illegal status. A search for kinfolk brought out 1,200 descendants of her grandparents, all equally interested in the estate. None of these coming forward to claim an inheritance of 50 cents each, the estate would naturally escheat to the State. A bill has been introduced to validate the irregular will that her original intentions may be carried out.

**HARTFORD.**—*Fourth* is actively pushing for subscriptions that pastoral support may be fully provided and more expended on the music. The women assume \$250 of the amount needed.—*Asylum Hill* received for church expenses last year over \$6,000. The women sent off during the year six missionary boxes valued at nearly \$600, and the gifts of the Mission Band amounted to \$150.

**NEW HAVEN.**—United. Last Sunday evening at the Men's Club service Dr. J. C. Griggs delivered an illustrated lecture on The Purpose and Selection of Church Music, assisted by the quartet of Center Church and the chorus of United Church. On the evening of Feb. 21 Mrs. Olive Twichell Crawford lectured on A Social Settlement in Constantinople.

**SOUTHBURY.**—The standing committee have voted that the pastor administer communion at the house to those unable physically to attend public service. An unusual amount of sickness resulted in seven deaths in one week. Among members recently removed from this cause are Mrs. Oliver Lewis, 94 years old, and Lucius Sutliff, aged 93.

**LYME.**—New heaters, shortly to be installed, will add much comfort to the church. A new clock has recently been added to the furnishings. Both are provided by the C. E. Society. The pastor, Rev. E. F. Burr, will complete in October next 50 years' service in this parish, being the oldest in term of service of any pastor in the State.

**PUTNAM.**—A recent contribution for the Day Kimball Hospital by the various churches of the county brought forth the following from Congregational churches: Thompson, \$7; Pomfret, \$22; Second of Putnam, \$27; Eastford, \$2.

Jewett City has repaired and renovated its vestry and the auditorium will receive attention next.—Ellington has recently sent off a large barrel of books, magazines, etc., for distribution among sailors.

#### MIDDLE STATES

##### New York

**WEST BLOOMFIELD.** has suffered a great loss by the death of Deacon Myron S. Hall. For many years he has been the leader in church work and the center of church life. He had been deacon of the church for 44 years and had served also as trustee and treasurer of the society, church clerk, chorister, S. S. superintendent and teacher of a Bible class. He has been prominent in the work of the denomination in the State and was a delegate to the National Council at St. Louis. He died Feb. 16 of heart failure, resulting from an attack of grip, at the age of 78 years, leaving a wife and five children. He was a man of sterling integrity, always abounding in the work of the Lord.

##### New Jersey

**HAWORTH.**—Since October Rev. J. M. Whitton has served as acting pastor in this suburb of New York city. For a year or two Rev. T. F. Clark had been in charge. The church was burned last spring, causing a heavy loss, but the people have rallied and expect to have a new building ready before summer.

##### Pennsylvania

**READING.**—First, which was organized last July, was recognized by council Feb. 23. The pastor is Rev. H. V. Mohn. There are 42 members and 150 in the Sunday school. An excellent brick church edifice is partly completed.



Neglect of a Cough or Sore Throat often results in an Incurable Lung Disease or Consumption. For relief in Throat troubles use BROWN'S BRONCHIAL TROCHES, a simple yet effective remedy. Sold only in boxes.

**Mt. CARMEL.**—Forty new members have been received since New Year's. The pastor, Rev. R. N. Harris, narrowly escaped death in the recent railway accident in New Jersey, in which several of his people were killed.

**PHILADELPHIA.**—*Pilgrim* has received twenty new members this month. Plans are being made to reconstruct and beautify the audience-room.

#### THE SOUTH

##### Florida

**JACKSONVILLE.**—*Union* has dedicated a new house of worship, the second which it has occupied during its existence of less than a quarter-century. Two former pastors were present with the many who have watched and labored with this church for years. The interior of the edifice was made sweet and attractive with Florida winter flowers and plants, and the exercises were interspersed with special selections of music from choir and orchestra. Rev. R. T. Hall, D. D., formerly pastor, preached the sermon; Rev. S. F. Gale, also once pastor here, offered the prayer; and the present pastor, Rev. A. M. MacDonald, gave an address. Dr. Cobb was present, representing the Church Building Society, which loaned the church \$4,000. The total cost was about \$10,000. The structure is a handsome one of pressed brick and white stone trimmings. The interior is plain, but appropriate and convenient in its semi-circular form and its furnishings. A lecture-room adjoins the auditorium. In the basement is the kitchen. The building is lighted by electricity and heated by gas. The windows were gifts from interested persons. The present pastor-ate, beginning in 1894, is the longest of any in the history of the church.

Continued on page 320.

**ITS BUSINESS INCREASED IN 1898.**—The Connecticut Mutual Life Insurance Company shows in its fifty-third financial statement, reviewing its business for 1898, that it still continues in a commanding position, and that its conservatively intelligent management is meeting with large measure of public approval.

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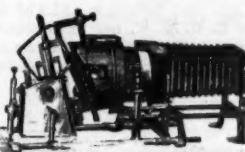
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Continued from page 319.

**Georgia**

**ATLANTA.**—*Central* has issued a bimonthly publication, the *Central Congregationalist*, and it is replete with good things. The church has many evidences of growth.

**THE INTERIOR****Ohio**

**COLUMBUS.**—Not merely this city, but the whole State, regrets the departure of Rev. Alexander Milne to Duluth. The dismissing council spoke none too highly of the "singular harmony and fruitfulness" of this 10 years' pastorate, entered direct from the seminary, maintained at a high and rising level, and leaving the church in a new house and freed from debt.

**TOLEDO.**—*Washington Street*. The oldest member, Mrs. S. H. Whitaey, has just died, aged 85. She was born in Massachusetts and has been a church member for over 70 years.

**CLEVELAND.**—*Archwood Avenue* has dismissed Rev. J. W. Hargrave, who was twice its pastor, and to whom it owes largely its present attractive house of worship.

Wellington has welcomed Rev. H. D. Sheldon from Buffalo, N. Y.—Brecksville has secured Rev. C. T. Baylies of Chicago.—Austinburg calls Rev. A. E. Woodruff, formerly a faithful Ohio pastor, and now returning to the pastorate from successful evangelistic work.—Rev. S. C. Dickinson, temporarily loaned to the Presbyterians, has already taken up work at Mount Vernon.—With April 1, Rev. C. H. Small goes from Hudson on a unanimous call to First Church, Springfield.—Rev. T. P. Thomas, by a like summons from the Second Church of Toledo goes to Central Church, Madison.

**Illinois**

(For Chicago news see page 301.)

**Mrs. I. V. Woodbury** has just closed a four weeks' campaign in Chicago and vicinity. She has presented A. M. A. work about 50 times in churches, missionary societies, etc., under the auspices of the Illinois Women's Union.

**Michigan**

**DETROIT.**—First. When Dr. W. H. Davis of Eliot Church, Newton, Mass., the former pastor, exchanged with Dr. Boynton last week, he was greeted by a crowded house morning and evening. A largely attended and enthusiastic reception was tendered Dr. and Mrs. Davis on a Thursday evening. Mrs. Davis remains for some time after her husband has returned. The Ladies' Association has adopted the idea of removing bonnets at the church service.—*Woodward Avenue*. The Men's Club has completed its second year successfully as a recognized force in the church.—*Mr. Hope* is trying hard to remove the cause of the pastor's resignation and to have him withdraw it.

A forward movement was started at the recent triennial S. S. convention to bring Michigan to self-support in its Sunday school matters. It is felt to be a humiliation to continue to ask New England year by year to furnish the salary of the superintendent and S. S. helps to mission schools. A committee is now at work, and is encouraged to believe that when the fiscal year closes, March 1, Michigan will have raised enough money to pay for its own work. The present S. S. membership is 38,210, a loss over last year of 1,660.

**Wisconsin**

**MADISON.**—Prof. Graham Taylor recently spent two days here. He had a conference with President Adams and other professors of the University of Wisconsin on college and seminary work. Sunday morning he preached for Dr. Updike. In the afternoon he addressed a large gathering of university students and in the evening had a special conference with a group of students on religious work. Professor McKenzie spent the same days in Minneapolis at a State Y. M. C. A. convention of the students of Minnesota. Besides two addresses before the convention and a Bible conference, he had a conference with about 30 students on their personal relation to Christian work.

Rev. W. E. Davidson, former pastor at Delavan, has regained his old-time strength, and has recently supplied several churches and preached for Rev. S. P. Wilder in his old pulpit.—In Fort Atkinson the attendance on church services has been greatly increased the past year, and a net gain of 14 in church membership is reported.

**THE WEST****Missouri**

**ST. LOUIS.**—The Mayflower Brotherhood held its regular monthly meeting at First Church, Feb. 19. Dr. R. M. Sargent read an interesting paper on The Early History of Congregationalism in St. Louis.

This brotherhood is doing good work in the instruction of our membership in Congregational affairs. The same day Prof. Graham Taylor of Chicago occupied the hour at the Ministers' Union in speaking of the work at the Chicago Commons, answering questions and giving suggestions as to the conduct of such institutions. In the evening he spoke at Pilgrim Church, by invitation of the St. Louis Tuesday Literary Club, on The Social Obligations of Culture. The lecture was unusually interesting and was listened to by a large company of intelligent men and women from the city and suburbs. This literary club has just made a contribution of about 125 volumes to the library of Ibria Academy. The Chautauqua Circle of Pilgrim Church has similarly helped the same institution. Dr. D. M. Fisk of Compton Hill recently read a paper before the Baptist Ministers' Union on The Rise of Modern Democracy.

**WEBSTER GROVES.**—Rev. C. L. Kloss has just completed the first year of this pastorate and on the anniversary Sunday preached a unique sermon, in which the work of the members was reviewed instead of the pastor's. An imaginary "Mr. Johnson" was seated before the pulpit, and the pastor questioned him regarding the number of pastoral calls he had made and the number of times he had attended the prayer meeting during the year. The imaginary response to the latter question was so weak that the pastor was constrained to put it again in order to hear it. The sermon made a great impression on the members and will bring forth fruit.

**Minnesota**

**MARSHALL.**—This village church, the strongest of our denomination in a large area of western Minnesota, is growing, notwithstanding the severe loss sustained by the withdrawal of members to form a Presbyterian church. Rev. G. M. Morrison, the fifth year of whose pastorate is nearly completed, has been in poor health of late. He has been treated to a surprise, as well as a proof of the good will of his people, by the proffer of a vacation of two months or as much more as he may need, his salary being continued and a generous purse provided to meet his expenses. He expects to spend March and April in Southern California.

**ALEXANDRIA.**—The circuit work is in charge of Mr. F. P. Ferguson and is increasing in interest. At several points organization and church-building are necessary. The work is cordially supported by the home church. The ordination there of Mr. Ferguson, Feb. 14, was largely attended.

**HALSTAD.**—Rev. George Michael is at work upon this field, which comprises three towns, in none of which is there any other English-speaking service. He has enlisted the young people by teaching them music.

**CENTER CHAIN.**—Rev. J. P. Dickerman of Fairmont has revived interest at this point, where a church once existed. A building has been erected and there is prospect of a new organization.

Morley Church, Duluth, has organized a Men's Club.—Selma, an out-station of Springfield, has completed a meeting house.

**Kansas**

**PARSONS,** after thorough discussion and with no pressure from the C. H. M. S., has unanimously voted to become self-supporting at the expiration of the present H. M. commission. This is an important and difficult field.

Continued on page 322.

**A Good Complexion****Depends on Good Digestion**

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

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If there is any derangement of the stomach or bowels they will remove it and the resultant effect are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

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## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, March 12-18. Fellowship in Christian Service. Neh. 4: 6, 16-23.*

Paul needed it. A man of visions and intimate communion with God, he nevertheless yearned to grasp the hands of Silas and Timothy, to look into the eyes of Aquila and Luke. In the evening of his days, as he thought over his eventful years, perhaps he recalled as gladly the affecting interview with the elders of Ephesus and the good cheer which he found in the house of Philip, the evangelist, in Cesarea as he did those months in Arabia, when he is supposed to have lived the life of a solitary mystic. Jesus himself, on at least two occasions, wanted to have Peter and James and John with him as he was passing through most momentous scenes. As a rule, the better a man is, the more efficient in Christian labor, the more will he require the touch of the elbow with the brethren in the ranks, the sense of their interest in him, which warms the frozen blood and nerves again the arm for the conflict.

Fellowship does for a man just the thing which he needs. If his portion of the wall seems to get on slowly, if it is all he can do to lift one stone upon another, let him stand off for a moment and look down the long line of workers and see how their united activities are slowly, but surely, accomplishing the common task. Or if he thinks he is getting ahead of his co-laborers, that his church is more prosperous, his Endeavor Society more active, his Christian service more widely beneficial, let him take a broad view of the various splendid agencies for good at work throughout the land and he will be humbled in spirit and gratitude, for what he may have already accomplished will be mingled with a quiet determination to do more and better work. Again, if he is failing to get his stones in line or to build solidly, if he will but examine the labor of others, and learn from them how they are doing it, he will go back to rectify his mistake and build in such a way that his work will endure the judgment of the Master Builder.

God uses workmen of different types. Dr. Vance, in his book *The College of the Apostles*, has worked out suggestively the thought that when Jesus sent out his disciples two by two he divided them into pairs, not only that they might be company each for the other, but that one might supplement the other's lacks. Simon, the radical, was yoked with Andrew, the conservative; Philip, the dullard, with Bartholomew, the sage, the doubting Thomas with the dogmatic Matthew. There is force in this analysis of the qualities of the apostolic circle, even if we do not find sufficient evidence in the New Testament for all that is affirmed by Dr. Vance concerning each individual. It helps us to come in contact with Christian workers whose personal characteristics differ widely from ours and who are engaged in different work. If the pastor of a fashionable metropolitan church would take supper once a month with a man running a rescue mission in the slums, good would accrue to both.

Thus fellowship becomes a test of our Christian love. It is easy enough to have delightful relations with congenial spirits, but we are often placed in situations where to carry on the work of our church or our Endeavor Society we must co-operate with those to whom we are not particularly drawn. A missionary to China when asked what his worst trial in missionary work was responded, "My fellow-missionaries." But it is a part of our Christian discipline that we have to learn to labor with those who may try us and whom, doubtless, we try. The thought that they are

followers of the same Master, and the steadfast effort to love them as Christ would have us, will, in time, lead to fellowship far more beautiful and effective than any rooted simply in natural affiliations.

## ENDEAVORERS AND PUBLIC QUESTIONS

As the position of the Society of Christian Endeavor on the subject of imperialism has been misrepresented, it is fitting to remark that no attempt has been made to commit the society to one side or the other, or to introduce the subject of imperialism as an issue. Neither upon this or any like topic has the society ever taken a partisan position. This would be entirely contrary to its purpose and foreign to its spirit. When the new duties of our country were discussed at the recent Boston meeting the relation of the subject to Christian citizenship and to Christian missions alone was considered. President Clark pleaded simply for just and generous treatment of all races who are within our sphere of influence, and that we should remember in all our dealings that "righteousness alone exalteth a nation."

The principles of the Christian Endeavor movement have not been violated, and it stands, as always, for personal devotion to Christ, for Christian citizenship and for the world-wide extension of Christ's kingdom, and not for any form or phase of partisan politics.

## THE PLEDGE AT WORK

South Church Endeavorers in Concord, N. H., have designated a hymn to be sung regularly at the consecration service.

A recent announcement concerning the Bible reading conducted by the *Christian Endeavor World* showed the number enrolled to be over 6,000.

An enterprising lookout committee devised a "ladder of progress" for the prayer meeting. By its rounds the number of members participating during three months was shown. In this instance an encouraging gain was evident. How would it be in your own society?

The Endeavorers of the Central Church of Jamaica Plain, Mass., conduct half-hour services at the Nervine Asylum. At the Home for Incurables, Dorchester, Mass., two entertainments have been given by the C. E.'s of the Central Church. Many societies in Boston and vicinity supply "sings" and "good times" for the sailors at the Seamen's Bethel.



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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.



Continued from page 320.

**Oklahoma**

OKLAHOMA CITY.—A colored Congregational church of 31 members is reported from this city. —*Plymouth* is preparing and repairing for Territorial Association.

The out of nearly \$1,000 in the home missionary appropriation will work much hardship and compel serious curtailment.

**PACIFIC COAST****California**

SAN FRANCISCO.—The local church extension society held an enthusiastic anniversary, Feb. 18, in the new edifice of Park Church. During the year aid had been extended to San Rafael and to the entertaining church. Prof. J. H. Goodell's able address led to a movement to raise \$6,000 during the ensuing year. Growing out of the occasion is the offer of \$1,000 by a prominent layman, conditioned on raising the balance needed to enable Park to secure the loan of the C. C. B. S.

The Young Ladies' Branch of the W. B. P. at a recent meeting appropriated \$900 for foreign missions.

**Washington**

TEKOA celebrated its 10th anniversary, Feb. 3, with a historical address by the present pastor, Rev. G. E. Atkinson, letters of greeting from former pastors and a reminiscent address by Rev. T. W. Walters, the patriarch of Congregationalism in that section, through whose efforts largely the church was organized and housed and to whom it has always been indebted for care and counsel.

**WEEKLY REGISTER****Calls**

BEDDOES, Arthur E., Maplewood Ch., Chicago, Ill., to First, Second Chs., Sewickley. Accepts.

DARLING, May. (Perry), M. Itoch, Minn., to Cummings and Buxton, N. D. Declines.

DAY, Chas. O., recently of Center Ch., Brattleboro, Vt., to be corresponding secretary of the Cong'l Education Society. Accepts.

DE MOTT, Geo. C., Ticonderoga, N. Y., accepts call to West Winfield, to begin Apr. 1.

DIKON, Wm. R., Chicago Sem., accepts call to Melvin, Ill., to begin May 1.

FRAME, Ezra L., South Ch., Fort Wayne, Ind., to Bunker Hill, Ill. Accepts, to begin Apr. 1.

HAIGH, Jeffrey G., recently of Grass Lake, Mich., to Flint. Accepts.

HARDY, Owen E., Lyndeboro, N. H., to West Peabody, Mass. Accepts, and has begun work.

HARTLEY, John, Villa Ridge, Ill., to Alva, Okl. Accepts.

HEDY, Frank B., Westminster, Vt., to Castleton. Accepts.

LINDHOLM, S. G., Chicago Sem., to Portland, N. D. Accepts, and has begun work.

LLOYD, Geo., Henry, Ill., to La Salle, where he has been supplying.

MCDONALD, J. J. (Christian), Bellvidere, Ill., to Ripon. Has begun work.

MICHLAN, Peter, Woodstock, Vt., to Edwards Ch., Northampton, Mass.

MADGE, W. W., to Bethelton Ch., San Francisco. Accepts.

MILLER, F. G., to Morrison, Okl. Accepts.

OGILVIE, Andrew U., Windsor, Vt., to First Ch., Elkhart, Ind. Accepts.

OLINGER, Wm. G., recently of Williamsburg, Ky., to East Ch., Tacoma, Wash.

ROBINSON, Wm. D., Auburn Sem., to E. Bloomfield, N. Y. Accepts, to begin at close of seminary year.

SHEDDON, F. T., Tecumseh, Okl., to Edin. Accepts.

THOMAS, Theo. F., Second Ch., Toledo, O., to Madison. Accepts.

TRUSLOW, Arthur, recently of Winthrop, Mass., to Hingham as acting pastor. Acpts, to begin at once.

TURKELL, C. W., to Medford, Okl. Accepts.

**Ordinations and Installations**

CAMPBELL, Thos., o. Gross Park, Chicago, Ill., Feb. 7. Sermon, Rev. R. A. Torrey; other parts, Drs. J. C. Armstrong, W. E. Brooks, Rev. Messrs. L. F. Berry, David Beaton, E. B. Wyllie and L. A. Townsend.

**Resignations**

BLAKE, Henry A., Webster, Mass., to take effect May 31.

CONARD, Wm. J., Farris and Cass Lake, Minn., to take charge of a local newspaper at Park Rapids.

DR. BARRITT, Alfred, Marshfield Hills, Mass., to work in Cuba.

LANGE, John G., Leigh, Neb., to take effect May 1.

LUMPKIN, Wilson, Carney and Tryon, Okl.

VIETS, Francis H., East and North Woodstock, Ct., after a pastorate of nearly 12 years.

WHITCOMB, Wm. A., Ada, Minn., to take effect May 1.

**Dismissions**

BARTON, Wm. E., Shawmut Ch., Boston, Mass., Feb. 21.

**Churches Organized**

READING, Pa., First, rec. 23 Feb., 42 members.

**Miscellaneous**

ARMS, Wm. F., of Essex, Ct., received congratulations at the marriage on his recent 68th birthday.

HALFORD, D. Niles, Cal., has just been presented with a fine artistic copy of Pilgrim's Progress. An evening class of young people is reading it with him at his study.

HOW, Geo. M., was recently tendered a reception on the 15th anniversary of the beginning of his pastorate at Lewiston, Me. Floral decorations and music were delightful features.

MILLS, Chas. L., with the consent of his church at Clay Center, Kan., has added Milford to his charge, making the circuit self-supporting.

MINER, Henry A., of Madison, Wis., already State convention registrar, has been chosen chaplain of the assembly.

SANDS, "Father," one of Iowa's pioneer preachers and still, at nearly 84 years of age, pastor at Belmond, is seriously ill.

SHAEFFER, Robt. L., has received from friends in his new parish, Vt., a fine coonskin coat.

TRIPLETT, Harry M., after his marriage at Glidden, Io., and two or three weeks spent at his old home, was warmly welcomed on returning to his church at Ainsworth, Neb.

**Accessions to the Churches****Conf. Tot.****Conf. Tot.**

CALIFORNIA		MINNESOTA	
Lemon Grove,	4	4	Little Falls,
Los Angeles, First,	15	21	New Paiserville,
Oakland, First,	1	4	Walker,
Second,	8	9	
Oak Chapel,	2	3	MISSOURI
San Diego, First,	9	19	Kansas City, Pilgrim,
San Francisco, Rich-	2	4	St. Louis, First,
mond,	15	15	Olive Branch,
San Mateo,	4	6	
Santa Anna,	1	3	NEBRASKA
CONNNECTICUT			Aurora,
Farmington,	1	4	Butte,
Hartford, Center,	—	6	Strang,
ILLINOIS			Binghamton, Plym-
Beechwood,	26	26	outh,
Chicago, Sedgwick	St.	—	Ithaca,
St.	—	5	
Warren Ave.,	40	40	OHIO
Denver,	10	10	Toledo, First,
Melvin,	1	4	West Andover,
Ridge,	15	15	
spring Valley,	100	100	PENNSYLVANIA
INDIANA			Mt. Carmel,
Angola,	3	3	Philadelphia, Pitt-
Elwood,	28	28	rim,
IOWA			Reading,
Elton,	4	4	SOUTH DAKOTA
Extra,	31	33	Meckling,
Weber,	4	4	Pioneer,
KANSAS			NEW YORK
Emporia,	5	5	Easton,
Leavenworth, First,	3	3	Genesee,
Litwood,	21	21	New Chester,
McDonald,	7	7	
Netawaka,	8	10	OTHER CHURCHES
Sunnyside,	—	4	Atlanta, Ga., First,
MICHIGAN			Ceredo, W. Va.,
Butternut,	10	10	Gilbertville, Mass.,
Grand Rapids, First,	16	16	Southern, N. C., 6
McMillin Memorial,	5	7	New York, N. Y., 3
North Adm.	21	22	Seabrook, N. H., 3
Port Huron, First,	—	10	Mt. Pleasant, D. C.,
Shaftsbury,	8	8	36
Vanderbilt,	—	—	Churches with less
			than three,
		475	43
		Total since Jan. 1.	936.
		Conf.	3,072.

Total since Jan. 1. Conf., 1,183; Tot., 3,072.

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THE click of the little tooth against some hard substance is the first indication of teething time with Mellin's Food babies. Teething is an easy process with well-nourished and properly fed children.

**A FAMOUS****Japanese Chemist.**

The medical papers of the country have been giving much space of late to a remarkable discovery by Mr. Jokichi Takamine, a Japanese scientist. It seems, to borrow the expression of the New York *Medical Times*, that "the profession has long desired" a digestive principle that will act on starchy foods (*i.e.* a diastase). Peptin and pancreatin are most efficient with meats and albumen, but fail on starch. Medicine had no treatment for starchy indigestion until a far-away chemist discovered Taka-Diastase.

The *Therapeutic Gazette* for October contains an article by Dr. Hugh S. Cummings of Norfolk, Va., which ends thus: "In every case in which I have used Taka-Diastase, the result has been markedly good. I have been able to note a gradual gain in flesh and a rapid change in the general mental condition of the patient. I have welcomed the addition of Taka-Diastase to our list of modern remedies, for certainly no trouble is more common than intestinal digestion, nor has any disease come under my observation which has been so troublesome to treat or so difficult to overcome."

Now the commonest form of indigestion, indeed a phase of practically every case, is trouble in assimilating starchy foods. These foods form a great part of our diet—bread, vegetables, fruits, cereals. Such is the enormous field of usefulness open to this new digestive. It is offered to the general public in the form of Kaskola Tablets. Of course the pure diastase would not be a good general remedy. In the Kaskola Tablets they are combined with the good old standard medicinal elements which tone up the stomach, and, with Taka-Diastase, form a treatment that will cure the vast majority of cases of dyspepsia. So unfailing has been its success that the manufacturers, the P. L. Abbey Co., Kalamazoo, Mich., offer to send any one free a fifty-cent box on condition that if benefit is derived from its use, the price be mailed to the company within two weeks. If no benefit is found, no charge will be made.

**Bright's Disease—Diabetes.**

No more appalling news comes to a man than that he has Bright's Disease or Diabetes. These diseases come like a thief in the night, undetected until the danger is vital. A man applies for life insurance with the idea that he is in the perfection of health, and is appalled at being refused—"kidneys slightly out of order," or "too much sugar in urine," the doctor says. But the worst feature of all is the utter helplessness of present-day physicians to arrest Bright's Disease or Diabetes once under way.

The symptoms are legion and often misleading. There is but one way on earth to be sure that you have, or have not, kidney trouble or Diabetes, and that way is to have a scientific analysis of the urine. The terrible dissolution of the kidneys once started, or the Diabetes under way, the struggle for life begins. Unless stopped, speedy death is inevitable. That they have been stopped in hundreds of desperate cases we can prove beyond possibility of doubt. We do not ask you to take our word for it. We would much prefer to send you the names of a score or a hundred cultured and educated people who will gladly tell you how, after being pronounced doomed by their physicians, they have been radically and permanently cured by The Tompkins-Corbin Bright's Disease Cure, or by their Diabetes Remedy.

As said before, our one desire is that you should investigate our record. We wish to send free, to every interested person, our book of cures. They are all genuine letters.

To any one desiring to know their condition with regard to these diseases, and who will send us four ounces of their urine by express, prepaid, we will give a scientific and accurate analysis free. We have a record of cures extending over a period of years. All we ask is a fair investigation of our claims.

Dr. Tompkins gives his personal attention to every case, and Mr. J. W. Corbin to management. THE TOMPKINS-CORBIN CO., 1300 Broadway, New York City.

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**Nebraska's Past Year**

The year 1898 brought a number of young ministers to this State who are making noteworthy records along different lines. At Hastings Rev. J. W. Nelson is making a specialty of the evening service, giving a series of talks on domestic problems with such topics as The Ideal Wife, How to Be a Good Husband, etc. These pack the auditorium. They were preceded by a series on popular themes such as Christian Science, Patriotism and the Ballot Box, Birds, Bonnets and Fashion. His salary has been increased and the church is more hopeful than for ten years. Rev. R. S. Osgood of Harvard has rare success with young people and on New Year's Sunday gave the right hand welcome to a number of young men uniting. Rev. G. H. Rice at Newcastle and Daily Branch has congregations that demand larger auditoriums. Rev. W. H. Hopkins of Aurora has made a specialty of an interdenominational midweek Bible Class, numbering from fifty to over 100.

Midweek Bible classes are multiplying, the last being organized at Cowles. The pastor says it is the chief result of the Week of Prayer. Some use Hazard's Life of Jesus the Christ; one began Genesis and takes one or more chapters at a lesson; some are constituent parts of the church Bible School, others are interdenominational; several are led by pastors.

Apropos of an article in the January *Outlook on Ministers' Salaries*, we note that in Nebraska 183 churches paid 126 salaries that averaged \$821 each; 25 of these were \$1,000 and over, averaging \$1,392 each; 101 salaries averaged \$680.32 each. The larger salaries brought into the churches one member on confession for every \$84.05 of salary, the smaller salaries one for every \$69.68; the larger salaries brought to the "seven societies" \$1 for every \$5.88 of salary and to "others" \$1 for every \$7.75; the smaller salaries brought to the seven \$1 for every \$10.73 and to others \$1 for every \$70.07.

There is comparatively little altruism in Nebraska churches. A correlative fact is that some of the larger, older and stronger churches have shown little aggressiveness the past year and have made little or no gains along the line of conversions or material advancement. Rev. H. C. Herring of Omaha, who came into the State less than a year ago, has evidently sensed the situation. In a recent address before the Lincoln Club he showed emphatically that a church must be useful beyond its own parish or cease to grow and cease to be of use to itself. "Short on altruism" and "short on aggressiveness" can be written over against the 1898 record of several Nebraska churches.

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THROUGH SLEEPING CAR SERVICE TO MONTREAL—Commencing Wednesday, March 1, the Pittsburgh Railroad, in connection with Rutland, Central Vermont and Grand Trunk Railroads, will run sleeping cars through to Montreal without change via Lake Champlain route. Leave Boston, Union Station, Causeway Street, week days at 7 p.m., and on Sundays at 7:30 p.m., arriving in Montreal daily at 7:40 a.m.

**PROFITABLE HINTS.**—In another column of this paper we print some valuable advice to those of our readers who are meditating the purchase of a wood mantel. There is no better place in this city to make such a purchase than at the warerooms of the Paine Furniture Company on Canal Street, and they have given some excellent suggestions to possible purchasers today. It will only take a moment to find this announcement, and it will repay reading.

BIBLE students will be especially interested in reading the advertisement of S. S. Scranton & Co. on the last page of this issue. This firm are offering at a very low figure six valuable and useful books for Bible study and reference. They are well made and are certainly worth the price offered. Their guarantee is ample, for they permit the return of the books if not satisfactory in every respect, and will refund the money paid less freight or express charge. They can be had for cash or on the installment plan as desired.

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Your blood and nerves are your very life. When your blood is impure and thin, your nerves weak and your nerve force and power exhausted, you will suffer from all sorts of symptoms and ills. Dizziness, headache, dyspepsia, torpid liver, kidney trouble, insomnia, nervousness, melancholy, lassitude, weak and tired feelings, neuralgic pains and aches, rheumatism, and many other diseases are directly dependent upon weak nerves and poor blood.

Purify and enrich the blood and reinvigorate your nerves and restore your nerve energies and power by taking Dr. Greene's Nervura, the great blood and nerve remedy, discovered by that most famous and successful specialist, Dr. Greene, and all your ills, your weaknesses and bad feelings, your aching head and tired body will be relieved as if by magic. The reason is that pure, rich blood, strong nerves and renewed nerve power mean good health, and there is nothing in the world which will so quickly purify and enrich your blood and strengthen, invigorate and vitalize your nerves as Dr. Greene's Nervura blood and nerve remedy.

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You can have perfect confidence in Dr. Greene's Nervura and be sure that it will benefit you from the fact that it is not a patent medicine, but the prescription and discovery of Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing disease, and his grand remedy is, therefore, exactly adapted to cure. Thousands avail themselves of the privilege of free consultation and advice which Dr. Greene offers to all, whether they call or write about their case.

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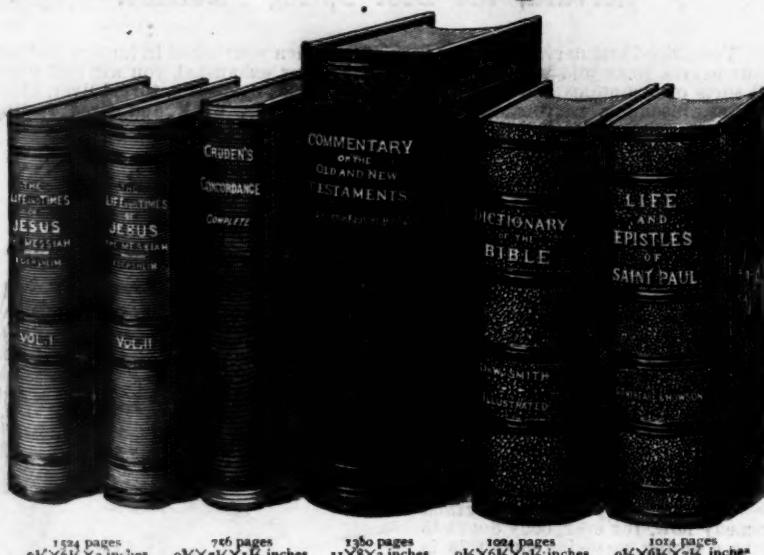
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